

Arthur Miall

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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVII.—NEW SERIES, No. 1121.]

LONDON: WEDNESDAY, MAY 8, 1867.

PRICE WITH SUPPLEMENT {UNSTAMPED... 5d. STAMPED... 6d.

BAPTIST ANNIVERSARIES.

1867.

FRIDAY, May 10. BRITISH AND IRISH BAPTIST HOME MISSION, ANNUAL SERMON at WALWORTH-ROAD CHAPEL, Preacher, the Honorable and Reverend BAPTIST W. NOEL, M.A. Time of Service, Seven o'clock.

MONDAY MORNING, May 13. BAPTIST MISSIONARY SOCIETY, Introductory PRAYER MEETING at JOHN-STREET CHAPEL, BEDFORD-ROW. The Rev. JAMES WEBB, of Ipswich, to preside. Time of Service, Eleven o'clock.

A Conference of Pastors, Deacons, and other friends in town and country, will be held at the close of this Prayer Meeting; on the financial position of the Society.

EVENING.—BIBLE TRANSLATION SOCIETY, ANNUAL MEETING at KINGSGATE-STREET CHAPEL, HOLBORN. Chairman—Rev. Dr. STEANE; Speakers—Revs. J. G. Gregory, late of Agra; W. Walters, of Newcastle; and H. Wilkinson, of Leicester. Chair to be taken at Half-past Six o'clock.

TUESDAY MORNING, May 14. BAPTIST MISSIONARY SOCIETY, ANNUAL MEMBERS' MEETING, at JOHN-STREET CHAPEL, BEDFORD-ROW. Chair to be taken at Half-past Ten o'clock.

AFTERNOON.—BRITISH AND IRISH BAPTIST HOME MISSION, ANNUAL MEMBERS' MEETING, at BLOOMSBURY CHAPEL. Chair to be taken at Three o'clock.

EVENING.—BRITISH AND IRISH BAPTIST HOME MISSION, ANNUAL MEETING, at BLOOMSBURY CHAPEL. Chairman—G. B. WOOLLEY, Esq., Treasurer; Speakers—Revs. Charles Stovel, C. J. Middleitch, O. B. Sawday, and T. Berry, Missionary at Athlone, Ireland. Chair to be taken at Half-past Six o'clock.

WEDNESDAY MORNING, May 15. BAPTIST MISSIONARY SOCIETY, ANNUAL SERMON at BLOOMSBURY CHAPEL. Preacher—The Rev. NEWMAN HALL, LL.B. Service to commence at Eleven o'clock.

WEDNESDAY EVENING.—ANNUAL SERMON at WALWORTH-ROAD CHAPEL. Preacher—The Rev. RICHARD GLOVER, of Glasgow. Service to commence at Seven o'clock.

EVENING.—BAPTIST TRACT SOCIETY: ANNUAL MEETING at EXETER HALL (Lower Room). Chairman—The Rev. HENRY DOWSON, of Bury. Speakers—The Rev. W. Walters, of Newcastle; Dr. Evans, of Scarborough; and others. Chair to be taken at Half-past Six o'clock.

THURSDAY MORNING, May 16.—BAPTIST UNION: ANNUAL SESSION at JOHN-STREET CHAPEL, Bedford-row. Chairman—The Hon. and Rev. BAPTIST W. NOEL, M.A. Session to open at Half-past Ten o'clock. N.B.—Visitors admitted to the galleries.

EVENING.—BAPTIST MISSIONARY SOCIETY: ANNUAL MEETING at EXETER HALL. Chairman—JOHN CANDLISH, Esq., M.P., Sunderland. Speakers—The Revs. H. Dowson, President of the College, Bury, Lancashire; H. Stowell Brown, of Liverpool; D. J. East, of Calabar Institution, Jamaica; and E. E. Jenkins, Wesleyan Missionary from Southern India. Chair to be taken at Half-past Six o'clock.

FRIDAY MORNING, May 17.—BAPTIST UNION: ANNUAL SESSION at WALWORTH-ROAD CHAPEL. Chairman—The Hon. and Rev. BAPTIST W. NOEL, M.A. Address by the Rev. Charles Vince, of Birmingham. Chair to be taken at Half-past Ten o'clock. N.B.—Visitors admitted to the galleries.

EVENING.—BAPTIST MISSIONARY SOCIETY (Young Men's Missionary Association). ANNUAL MEETING at the METROPOLITAN TABERNACLE. Speakers—The Revs. O. H. Spurgeon; D. J. East, of Jamaica; G. Kerry, of India; Charles Vince; and J. Hassell, Esq. Chair to be taken at Half-past Six o'clock.

EVENING.—BAPTIST MISSIONARY SOCIETY: ANNUAL WELSH SERMON at ELDON-STREET CHAPEL, Finsbury. Preacher—The Rev. R. A. JONES, of Swansea. Service to commence at Seven o'clock.

LORD'S DAY, May 19.—BAPTIST MISSIONARY SOCIETY. ANNUAL SERMONS in the various Chapels of the Metropolis. For particulars see the *Missionary Herald* for May.

COLONIAL MISSIONARY SOCIETY.

The ANNUAL MEETING will be held in the WEIGH HOUSE CHAPEL, Fish-street-hill, on MONDAY EVENING, May 13, 1867.

The Chair will be taken by W. E. BAXTER, Esq., M.P. The meeting will be addressed by Rev. J. G. Rogers, B.A.; P. Tomkins, M.A., D.C.L.; Rev. E. Paxton Hood, of Brighton; Rev. W. Marshall; F. Allport, Esq.; and Rev. G. D. Macgregor, of London.

JAMES SPICER, Treasurer.
ALEX. HANNAY, Secretary pro tem.

RAGGED CHURCH AND CHAPEL UNION.

The ANNUAL MEETING of this Society will be held at EXETER HALL, on MONDAY EVENING, May 13, 1867.

R. N. FOWLER, Esq., will preside.

Chair to be taken at Seven o'clock precisely.

The following Gentlemen are expected to take part in the Meeting:—Rev. J. M. Brown, Rev. H. Binden, Rev. B. Casan, Rev. J. P. Waldo, Rev. R. E. Forsaith, W. J. Maxwell, Esq., Mr. Judge Payne, Rev. R. D. Wilson.

Tickets of Admission may be had at the Office of the Society, 4, Trafalgar-square, W.C.

EVANGELICAL CONTINENTAL SOCIETY.

The ANNUAL MEETING of this SOCIETY will be held in the LOWER ROOM, EXETER HALL, on THURSDAY EVENING, May 9, at Half-past six p.m. Deputies from Paris, Geneva, and Brussels, and other ministers, will address the meeting. 7, Blomfield-street, E.C.

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is an old established interest, situated in one of the most densely populated parts of this great Metropolis, in the centre of Clerkenwell and St. Luke's.

There is a very short lease on the present building, so that we are compelled to arise and build.

The Congregation being of the working class, cannot raise more than 2000, towards the required 3,000, so that unless aided by Christian brethren this important centre of influence and power will be destroyed. There are in connection with the Church, Tract, Dorcas, Benevolent, and other Societies, and a flourishing Sabbath-school.

We propose building a neat Chapel and Schoolrooms; no useless ornaments and no expense will be incurred beyond necessity.

Our present building seats 500; we require accommodation for 1,000.

We appeal for immediate help to all who are anxious to promote the spread of Christ's Kingdom and the Education of the Young.

Our case is very warmly recommended by the Rev. W. Landels, C. H. Spurgeon, T. Thoresby, of Spa-fields Chapel, W. Miall, and all ministerial brethren in the neighbourhood.

Subscriptions to Rev. Phillip Gast, 7, Oxford-terrace, Islington, N.

	£	s.	d.
Cash in hand	240	0	0
Subscriptions promised:—			
Rev. O. H. Spurgeon	100	0	0
James Harvey, Esq.	50	0	0
John Powell, Esq.	25	0	0
Henry Kelsall, Esq.	10	0	0
J. P. Bacon, Esq.	5	0	0
R. May, Esq.	5	0	0

NEW CONGREGATIONAL CHURCH, BRIXTON-ROAD.

THE CONGREGATION of CLAYLANDS CHAPEL have long been sorely straitened for room and they have resolved to make a strenuous effort, not only to provide increased accommodation for themselves, but also to extend materially the Chapel accommodation of the neighbourhood, which for the last twenty years has increased but slightly, while the increase of population in every direction has been immense. Their present Chapel has been enlarged to its almost possible limits. No more could be done on the present site, and it was thought most important that a site in the high road should, if possible, be secured. After many fruitless efforts, and with great difficulty, a most desirable site in the Brixton-road has been obtained. It is directly opposite the Loughborough-road Estate, which within the last fifteen years has been literally covered with many hundreds of houses, and on which no ground could be obtained on any terms for the erection of a Nonconformist Chapel. The Congregation have purchased the freehold of the ground for the sum of 2,000. It is a large price, but the London Chapel Building Society, Mr. Samuel Morley, and other competent advisers, strongly urged that it should be secured, Mr. Morley promising 500, and the Society 500. (partly gift and partly loan) towards the object. The cost of the building is estimated at about 7,000, making the total outlay about 10,000, towards which the Committee appeal to the Christian Public for contributions to enable them to carry out their object without selling Claylands Chapel for the purpose of increasing the funds necessary for so large a work.

The site is about a mile from Claylands Chapel. Both are in the midst of a large and rapidly increasing population, and both might become, under a faithful ministry, centres of Christian light and influence in important neighbourhoods. The Congregation earnestly desire that Claylands should not pass out of the possession of the Congregationalists. But that must depend on the help which they receive from those who share their interest in the work of the Gospel. They are not asking their own. They have spent some thousands on the Chapel, and have made it a very commodious and comfortable place of worship. If they were to sell it, their work in building the New Chapel would be comparatively easy. But they aim at a real chapel extension, and they rely on the generous help of a Christian public; for beyond all denominational interests the work is simply and purely Christian. There is, also, more work to be done than all the Churches are strong enough to accomplish, and we appeal to the sympathy and support of "all who love our Lord Jesus Christ in sincerity."

J. BALDWIN BROWN, Minister.
JOHN DOULTON, Senior Deacon.
JOSEPH BARTRUM, Treasurer.
ALFRED HOULDER, Chairman.

Contributions will be thankfully received by the Treasurer, 12, Gresham-street West; the Chairman, 146, Leadenhall-street; or by J. H. Rickhaus, Secretary, 30, Albert-square, Clapham-road.

UPPER NORWOOD CONGREGATIONAL CHURCH.

A BAZAAR, to aid in the extinction of the heavy debt now resting on the above Church, will be held in the beautiful grounds of the QUEEN'S HOTEL, on the 4th, 5th, and 6th days of JUNE next.

Contributions, either in articles or in money, will be thankfully received by any lady of the Committee—

- Mrs. CAETER, Caswood House, Beulah-hill.
- Mrs. COCKERELL, Manor House, Sydenham-hill.
- Mrs. DAVIES, Newport-villa, Church-road.
- Mrs. WALTER FRANKS, High View, Church-road.
- Mrs. S. A. FRANKS, Pinehurst, Church-road.
- The Misses FRANKS, Waltham House, Church-road.
- Mrs. HOLT, Fox-lane, Upper Norwood.
- Mrs. HUMPHRIES, Belvedere-road.
- Mrs. MARSHALL, The Avenue, Gipsy-hill.
- Mrs. MRAQUE, Newport-villa, Church-road.
- Mrs. VINEY, Keith Lodge, Beulah-hill.
- Mrs. WALKER, Fir Lodge, Peuge.
- Mrs. WILKINSON, Clifton-villas, Anerley-road.
- Mrs. STAINBURN, Albert-road, South Norwood.

Or by the Rev. R. Lewis, Montrose-villa, Anerley-hill.

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LANCASHIRE INDEPENDENT COLLEGE.

SHORROCK FELLOWSHIPS.

One of these Exhibitions (yearly value, £100) will be offered for competition to Students entering upon the Theological Course in the Session commencing September, 1867.

The Subjects of Examination may be learned from either of the Resident Professors, or from the Secretary, the Rev. J. H. Gwyther, B.A., Stalybridge.

Applications for admission to the College should be sent in not later than August 20th.

BRISTOL BAPTIST COLLEGE.

The COMMITTEE of the BAPTIST COLLEGE, BRISTOL, are desirous of obtaining the services of a Lady as MATRON, to take charge of the Domestic Arrangements of the College, from JULY next. She must be a member of a Dissenting Church, between forty and fifty years of age, and without incumbrance.

Applications, stating age and qualifications, together with References, to be sent before the 10th of MAY, to the Secretary, the Rev. N. Haycraft, M.A., London-road, Leicester, of whom all useful information may be obtained.

WANTED a PASTORATE with liberty to teach that Benevolence is the Characteristic of God's Government, that God Loves Everybody, and will finally save all.

Mr. Omicron, General Post Office.

APPRENTICE.—WANTED a Respectable YOUTH about 16 or 17 years of age as an INDOOR APPRENTICE to a HOME PATHIC CHEMIST in a healthy town on the South Coast. Premium required.

Apply by letter to Mr. W. Butcher, 60, Powis-street, Woolwich, S.E.

MUSIC to the PILGRIM'S PROGRESS.

The MUSIC written to BUNYAN'S ALLEGORY, by Mr. Aptommas, WILL BE PRODUCED for the first time at the HANOVER-SQUARE ROOMS, on WEDNESDAY EVENING, May 15th. Second Part of Programme, Miscellaneous Morceaux.

Tickets, 10s. 6d., 5s., and 2s. 6d., at the Music Warehouse, and of Mr. Aptommas, 13, Nottingham-place W.

MAY 20.—THE MASTERS CHARLES and ARTHUR LE JEUNE will perform on the GREAT ORGAN in EXETER HALL, and also on the PIANOFORTE. Several solos from the Oratorios will be sung by Miss LOUISA FINE, Madame CHERER, and Miss SUSAN GALTON. To commence at Eight o'clock. Tickets, specially reserved seats 10s. 6d., 5s. (numbered), 2s. 6d., and 1s. each. To be had of Mr. J. Mitchell, Royal Library, 33, Old Bond-street; of Keith, Prowse, and Co., 48, Chesham-street; and at Exeter Hall.

"Two very young organ players, the brothers Le Jeune, are making some stir in our world of music."—*Athenaeum*.
"I deserve no thanks for affording the dear boys Le Jeune the recent opportunity to play on the organ at St. Paul's Cathedral, for their performance was truly wonderful—they astonished and delighted as all."—*John Goss, Esq.*, Organist of St. Paul's Cathedral.

HANOVER SQUARE ROOMS.—MR. FRANCIS MASON'S Strictly Limited Class for Young Ladies for Instruction in Dancing, General Deportment, and Exercises, will be resumed on Thursday afternoon, May 9th, at Three o'clock. Mr. Mason attends Schools and Families at their own Residences.—Hanover Square Rooms, London, W.

YES or NO.—POLYGRAPHIC HALL, KING WILLIAM STREET, STRAND.

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This unnatural mortality in early life, and the great amount of sickness and suffering among the children of the poor which it indicates, is the strongest plea for the support of an institution especially set apart for the reception of sick children.

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The committee earnestly solicit contributions.

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SAMUEL WHITFORD, Secretary.

May, 1867.

HOSPITAL for DISEASES of the SKIN,

BLACKFRIARS. Established 1841.

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The expenditure of last year considerably exceeded the receipts.

Pecuniary assistance is most urgently needed.

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Accumulated Premium Fund . . . £343,444 0 0
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Prospectuses, proposal forms, &c., may be had on application to the Company's Agents, or to

ALFRED LENCH SAUL, Secretary.

CLERICAL, MEDICAL, AND GENERAL LIFE ASSURANCE SOCIETY.

BONUS MEETING, 1867.

The Report presented at a Meeting held on the 3rd January last for the declaration of the EIGHTH BONUS, showed,

1. As to the Progress of the Society.

That during the quinquennial period which terminated on the 30th June, 1866,

New Assurances for a total sum of £1,518,181 and yielding £50,497 in Annual Premiums, had been effected, of which sums the former exceeded by £31,811, and the latter by £3,791, the corresponding items of any previous period; that

The Income had increased from £195,400 to £215,327 per annum; and that

The Assurance Fund, after payment of £85,803 on account of Bonus at the last Division, had risen from £1,424,191 to £1,619,539.

2. As to the financial position of the Society.

That the Assets on the 30th June, 1866, were £1,619,539 14 8
And the Liabilities on the same date . . . 1,343,708 19 2

Leaving a surplus of . . . £275,830 15 6

And that, after setting aside £50,000 as a special reserve fund, The Available Profit was £225,830 15s. 6d., of which sum £225,000 was recommended for division.

3. As to the Results of the Division.

That the portion of this sum of £225,000—viz., five-sixths, or £187,500—which fell to the Assured, would yield a

Reversionary Addition to the Policies of £272,684, averaging 45 per cent., or varying, with the different ages, from 32 to 85 per cent. on the premiums paid since the last division; and that the

Cash Bonus, which is the exact equivalent of such Reversionary Bonus, would average 26 per cent. of the like premiums.

The Report explained at length the nature of the Investments and the bases of the Calculations, the results of which, as above shown, are eminently favourable.

The next Division of Profits will take place in January, 1872, and persons who effect New Policies before the end of June next will be entitled at that Division to one year's additional share of Profits over later Assurers.

Prospectuses, Forms of Proposal, the Report above mentioned, and a detailed account of the proceedings of the Bonus Meeting, can be obtained from any of the Society's Agents; or of

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Total Policies Issued	16,700
Annual Income	£146,684 15 9
Total Claims Paid	484,538 14 8
Bonuses Distributed	289,801 11 4
Reserve or Assurance Fund	685,651 8 4

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VOL. XXVII—NEW SERIES, No. 1121.]

LONDON: WEDNESDAY, MAY 8, 1867.

PRICE WITH SUPPLEMENT { UNSTAMPED... 4d. STAMPED..... 6d.

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Eccliaistical Affairs.

THE CHURCH IN JAMAICA.

THE Bill for easing the Consolidated Fund of the Jamaica Church Establishment, so noiselessly introduced into the House of Commons a short time since, and the polite, half-yielding, half-deprecating air with which a Conservative Government, in the person of Mr. Adderley, made its bow to the measure, will stimulate the Free Churches of this country, we trust, and especially those of them which have exhibited a lively interest in missionary operations, to step forward and give it their heartiest and most practical support. By this time, we cannot help thinking, the table of the House ought to show a large number of their petitions,—“the first drops,” as they are wont to phrase it, “before the full shower,”—testifying their deep sense of the injury done to vital Christianity anywhere, but especially in that beautiful gem of the Antilles, by secular legislation for religious purposes. Some of them—we cannot give their precise number if we would, nor, indeed, would we if we could—have held themselves aloof from meddling with the mountain-mischief at home, and, albeit we think the reasons they have commonly assigned for their inaction are not very reasonable, and therefore far from satisfactory, we can imagine but too well the force they are likely to exert upon a not very elevated order of minds. But in Jamaica the mischief, when compared with the Church Establishment of this kingdom, is but a molehill in extent. Efforts to get rid of it need not be withheld on account of the formidable magnitude of the undertaking to which they would be devoted. No social disadvantages could arise from attacking the obnoxious system at such a distance from home—no ties of Christian charity, or responsibilities of Christian fellowship, would have to be violated. No controversial dust would have to be faced. The Churches would have to tell the Legislature no more than that they disapprove of burdening the labour of this country by providing gratuitous religious instruction for the white inhabitants of a colony in which the blacks are taught without requiring any State assistance, and to pray that, saving life interests, the burden may be forthwith removed. It must be, we should suppose, because they are not acquainted with the matter, that they have not yet effectually stirred in it. In an affair of this kind, spontaneity of action might fairly be expected from them, and would tell with great effect upon the House of Commons. We trust, therefore, that they will see it to be their duty to strengthen the hands of the hon. member for Wycombe.

No practical politician, we should think, would offer an objection to the mode of action which Mr. Remington Mills has adopted. He could

not have done better than proceed at once by Bill. It is the simplest, shortest, most effectual way of putting an end to the vicious system in the form it assumes in connection with the West Indies. Perhaps, when the work is done, most of us will see more distinctly than we now do what a vile fraud has for many years been perpetrated in Jamaica under colour of making public provision for the religious teaching of the population, and what a hindrance it has been to their civil and spiritual development. We wish it had been a case for a Commission or Committee of Inquiry. It presents, no doubt, as striking a picture, on a small scale, of the tendencies and results of the State-Church system as could be found in any part of the world. Up to very recently it has been a wretched travesty of Christian organisation and Christian work, showing not merely a waste of resources, but a powerful machinery for frustrating the very object it was ostensibly set up to accomplish. Removed from the corrective influence of enlightened public opinion, the Church of England in Jamaica has degenerated into the merest job. It has two Bishops to oversee its pastors, the Bishop of Jamaica and the Bishop of Kingston. The former, who finds the climate of his diocese unfavourable to his health, has resided in England for some years, but does not forget to draw annually upon the Consolidated Fund for the sum of 3,000*l.* allotted to the Bishopric of Jamaica, of which he pays 1,600*l.* a-year to the coadjutor Bishop of Kingston, who also is sometimes absent from the diocese, and on one occasion, we believe, for upwards of two years.

There are, besides, three archdeacons, a bishop's secretary, and a commissary, whatever that may be, who receive between them out of the Imperial treasury some 2,000*l.* a-year more. The whole sum paid to the ecclesiastical establishment of the West Indies out of the produce of taxation in this country amounts to 23,000*l.*, of which 7,100*l.* are spent in the island of Jamaica. There are twenty-five rectors, forty-nine island-curates, and fifteen stipendiary curates, eighty-seven churches and chapels, and (as given in a census return of 1861) sittings for 46,434 persons, stated to be occupied by 39,710 attendants. The expense of the Church of England in Jamaica amounts to the sum of 37,378*l.* yearly, of which somewhat upwards of 30,000*l.* is provided by the revenues of the island, and somewhat upwards of 7,000*l.* is contributed by the Consolidated Fund. The religious instruction of the professed members of that Church costs the public, that is the State, in Jamaica and in England, as nearly as may be a pound per head per year. And, speaking generally, it may be reckoned that the persons thus amply provided for are the white or European population of the island. For the negroes who, one might suppose, should claim in equity some public provision for their spiritual teaching, the Baptist body alone furnish 87 chapels, and minister to 34,200 attendants, whilst, including them, the whole of the Nonconformist voluntaries, without asking a farthing at the State's hands, have erected 261 religious edifices, and attend to the spiritual wants of 127,660 persons. Thus about one-tenth of the entire revenue of the island is worse than wasted upon the ecclesiastical machinery of less than a twelfth of the inhabitants, and those the best able to supply their own need.

These bare facts ought to be enough to prevail upon the Free Churches in this country to protest against the unjust and pernicious system for the continuance of which they are in part responsible. But we have here only the skeleton of the case. We should have liked to see it as it is to be seen in Jamaica, a living body, and examined the sort of life which animates it. We know, indeed, pretty well what it is, but we are unable to picture it faithfully for the information of others. We may venture, however, to remark, that the Jamaica Establishment has been and is pre-eminently a planter's

Church, and when we call to mind what sort of temper the planters of Jamaica have displayed during the last half-century, we think it not unfair to quote the old adage, “Like priest, like people.”

ECCLIASTICAL NOTES.

THE brief debate on National Education in the House of Commons on Friday evening last is of far more importance than the daily press, as a whole, appears disposed to attach to it. It is reported at decent length only in the *Times* newspaper, and it is from that newspaper that we take our impression of its character and purport. Mr. Hubbard, we learn, rose on that evening to ask the Vice-President of the Committee of Council on Education whether it was intended by her Majesty's Government that the grants voted in aid of elementary education were to be administered in strict accordance with the principles and regulations of the Revised Code. In the course of his speech, Mr. Hubbard, who, we need scarcely say, is a Churchman of the “high-flyer” type, took occasion to remark on the conduct of the Committee of Privy Council in reference to the religious denomination of schools. He asserted that when persons were required to fill up the schedules of the Privy Council Office with respect to the religious condition of the inhabitants, they were instructed to say that all persons who did not go to church were Dissenters. “Therefore,” said Mr. Hubbard, “the dissolute, the intemperate, and the idle, the very persons that most wanted education, were set down as Dissenters.” Mr. Hubbard, with curious logic, stigmatised this conduct as very “reprehensible,” and after enlarging on the determined and enthusiastic nature of the opposition of the clergy to anything like a “Conscience Clause,” concluded by putting the question of which he had given notice. Now, our objection to the facts contained in Lord Robert Montagu's answer, in which Mr. Hubbard's imaginative statement was authoritatively contradicted, are quite as strong as they would be to Mr. Hubbard's statement—supposing it to have been correct. Lord Robert Montagu, as Vice-President of the Committee of Council, replied on the principal question at issue, as follows:—

The hon. gentleman conceived that in certain cases of large parishes of and above 1,000 inhabitants, some of whom were Churchmen and some were Dissenters, the Government would tell them that they must get rid of their differences, because they only intended to build them one school. That was an entire misapprehension, and such a course was never taken. Nor did the Government compel a clergyman to return the whole of his parishioners either as Churchmen or Dissenters. What they said was, “Tell us the proportion of Dissenters and Churchmen.” Sometimes the clergyman returned the number of Dissenters in a parish at one-ninth, and the Dissenters returned themselves as one-fourth. The Government did not consider these two statements as necessarily contradictory, because the clergyman regarded all who went to church as Churchmen, while the Dissenters regarded all who went to chapel as Dissenters. Throughout the country many persons went to church in the morning, and went to hear some favourite preacher at the Dissenting chapel in the evening. But the view taken by the Government was that persons who went to no place of worship were counted as Churchmen. (A laugh.) The reason was that as there was a National Church in this country it was presumed that those who did not go to other places of worship belonged to the National Church.

Lord Robert Montagu subsequently illustrated the action of the committee,—

If the parish contained fewer than 900 inhabitants, the Government wrote back to the promoters to ask how many Dissenters there were in the parish. If they replied that there were fewer than one-sixth, the Government gave them the school they asked for, whether national or denominational. That rule was laid down by the right hon. member for Calne, on the principle *de minimis non curat lex*, which meant that the Government would not take account of less than one-sixth of Dissenters. If there were more than one-sixth of Dissenters, if the ground were not clear, and there was a Church school or denominational school, the Government could grant one school. If, on the contrary, the ground were clear, four cases might arise. In the

first case the Dissenters might be in one corner of the parish, and in the contiguous corner of the next parish there might be other Dissenters. The Government then gave a Church school to one part where there were Church inhabitants, and one denominational school for the two parishes, because the Dissenters did not care for the division into parishes. Another case that might arise was where the promoters said they did not choose to have a Conscience Clause, but would have a school to themselves. Then as soon as the school was built they came to the Government for an annual grant. In the third case the promoters said it was very important they should have a school for their Church people, and they proposed to reduce the size of the school to the Church population. In that case they did not ask for a school to suit the whole population, and the Government felt it necessary to give a denominational school. In the fourth case the Government said it was unfair to the inhabitant of the parish, unless they consented to receive the Conscience Clause, to abolish altogether religious teaching. The Conscience Clause made no difference in regard to Church children. The inspector would still be bound to examine the school, and to report on its religious character and discipline. It was only in regard to Dissenters that the Conscience Clause applied. He thought the Government was bound to continue the practice which Parliament had sanctioned.

Mr. Bruce, after Lord Robert had concluded, expressed his approval of the answer, but proceeded to illustrate at length the intolerant conduct of some clergymen with respect to the admission of Dissenters to schools supported by the State, and concluded by expressing his regret that the clergy should continue to oppose a principle of so much natural justice as that embodied in the Conscience Clause.

Here, therefore, we have three of the sides taken on the National Education question, fairly represented in a debate of just three speeches. We say "three," for to this question there are, singularly enough, more than the proverbial number of sides. One speaker complains that the supremacy of the Church is not sufficiently recognised; another states, officially, that it is more than fully recognised; and the third gives some most painful illustrations of the most scandalously unjust effect of that recognition. Our course, we imagine, lies apart from the three disputants. It is a religious and social blunder for any sect to appropriate to itself the professedly non-religious portion of the community. Addison pointed this out a hundred and fifty years ago, but it takes a great deal more than a hundred and fifty years to get an idea inserted into a Churchman's head. Apart, altogether, from sectarian considerations, or considerations of Church and Dissent, we repeat that the habit of the Church in appropriating to itself the non-worshippers is a fatal blunder. It results in treating men of the most vicious life as Churchmen; that is to say, as professedly religious men. The other aspect of the question is less serious, but far more offensive. Why should the State assume that every person who does not go to a Free Church is a State Churchman? and why should State-Church organisations be paid to by the State in a proportion relative to that assumption? See what is the practical result! Not one-half of the children in the kingdom are the children of Church-people, but the Church is paid to educate those children, as Lord Robert Montagu honestly enough puts it, as though nine-tenths of them were the children of Church-people. That is to say, in education as well as in religion, Dissent is "weighted," and always will be weighted, while a State-Church exists. And yet, we find some Dissenters clamouring, with ignorant impatience, for an extension of the present system of National Education. Why do they not, in plain language, ask for more weights to be put on Dissenters? Weighted or not, no doubt the Free Church will ultimately win the race, but why, in the name of all that is just, should not the race be fair and equal?

There is a passage in an article in the *Cornhill* for the present month which may interest some of our readers. A writer on the Fleet Marriages calls attention to the almost forgotten fact, that the law of ecclesiastical marriage is scarcely a hundred years old. He says:—

Prior to the coming into force of Lord Hardwicke's Marriage Act in March, 1754, it was not absolutely essential to the validity of matrimony that it should be presided over by a priest, or attended by any religious ceremony whatever. That is to say, the mutual consent of the competent parties to become man and wife, when avowed before witnesses, even though accompanied by no solemnities such as the law enjoined and common custom followed, was held in a certain restricted sense to constitute real matrimony. It is true that marriage thus contracted was abhorred by the Church, and that the ecclesiastical law censured and punished it, and could, moreover, compel its solemnisation according to prescribed form in *facie ecclesiæ*. Such marriage could not, however, be annulled.

This writer does not make mention of one fact which it would have been as well, had he been aware of it, to have stated. It is that the Society of Friends, from the time of their origin, have ignored

the ecclesiastical marriage law of England. They were the first people to set the Church at defiance in this matter. No matter what was said of them, they chose to be married in the way which they regarded as the only Scriptural way. They never "went to church," or had "banns" proclaimed; and, somehow or other, their marriages turned out to be quite as respectable, and a good deal more binding, than those that were observed with the most punctilious regard to fashionable religious ceremonies.

Those of our readers who "dip," as we are obliged, and indeed, have the inclination to do, into what is termed "general literature," must have become conscious of a gradual tendency amongst the literary men and literary organs of highest standing towards the principle of religious equality, or, at least, towards an intense disapproval of things as they are. We find, for instance, the following on "Family Livings" in the *Temple Bar Magazine* for the present month:—

"A family living," much as we are indebted to it for keeping a very useful and remarkably gentlemanly class of pastors in the elastic ring fence known as the Established Church, has always appeared to me a curious phase of hereditary proprietorship. I can well understand the natural propriety of bequeathing to one's posterity consols, bonds, debentures (if any one would like to have them). Drury-lane shares, ancestors in armour of any century you can meet with at a fair price, a crossing, a baked-potato can with its especial corner, or any other lucrative and gentlemanly occupation, by which you have been accustomed to "hold your own." But as I never saw a general officer, who was born so, except perhaps a P—e of distinguished foreign blood, as I never heard of an hereditary primogenitor, or the reversion of a bishopric, and as I am a profound unbeliever in hereditary brains or statesmanship—which latter is however unsuccessfully attempted to be foisted upon the most deserving public, I cannot, of course, understand an hereditary capacity of taking care of our neighbours' souls. It is perfectly true that this curious property does not involve the absolute necessity of putting a son or a nephew into the business; but practically it ends in that, unless it begins by being sold to the highest bidder for a term of years, until some one turns up, sufficiently dear to us, or sufficiently qualified, to be the possessor of the property. If a man has a farm, and his son doesn't like turnip-tops, he lets it; if a man has a stool in a mercantile or bookish house, and his son can't be instructed in the rule of three, or the use of vulgar fractions, he looks for some other employment, but if he has a "family living," he does not seek to know how well fitted one of his sons may be for the occupation, but he inquires within himself which is the one whose claims are the greatest upon that particular source of income, and young Master Tom is, from that day forward, regarded as the future incumbent. I am told that we have to thank Henry VIII. and one Thomas Cromwell, the Lord Keeper, who nevertheless lost his own head, for this curious anomaly. Anomaly, indeed, it can hardly be called, for what the new Public School Primer ought to call its "inseparable accidents," are distinctly stated and rigidly adhered to. It is a "family living" most unmistakably. It is a living for one of the family, and at one time divided a celebrated distinction with the navy—a distinction which that service has a right to abjure—of engrossing the fool of the family.

Next we have the following, on a cognate topic, in the *Athenæum* of last week:—

For ourselves we do not object to the Establishment containing both Dr. Pusey and Dr. Jowett. But we clearly see one thing in the distance—if clergymen of such very different religions can both be members of the endowed Church, it will become necessary that the congregations should have a voice in the appointment of their pastors. It is perfectly monstrous that, by the will of a patron, Dr. Jowett should succeed Dr. Pusey, or vice versa. If these diversities are to continue, there must be a chapel-of-ease to every church in which a Ritualist elected by Ritualist dissenters may minister to Ritualists when a Rationalist is in the mother church; and the other way, at the next vacancy perhaps. But what is to be done when the incumbent dies, and is succeeded by one of the other sort?

"What is to be done?" asks our contemporary. Why the parish, of course, is to change its creed!

We report the proceedings of some of the "May meetings." We must say of nearly all of them, what a good many readers of the proceedings must feel, that we should like every Christian organisation, of whatever denomination, that seeks the extension of Christ's kingdom to succeed, and every organisation that seeks the extension of its own "ism" to fail. It is singular that no platform should as yet have represented the same degree of catholic Christianity as the platform of the "Liberation Society." There, a Friend occupied the chair, and the meeting was addressed by Episcopalians, Baptists, Congregationalists, Methodists, and Presbyterians. On no other platform does it seem possible at present to meet Christian men of all denominations as such—certainly not on the platform of the Bible Society, where, of course again by accident, the usual disproportion of Churchmen to Dissenters in the speakers was observable. The Wesleyan Missionary Society reports this year the largest income it has ever reported, and few societies, so far as we can gather, appear to have suffered in consequence of the late financial crisis. The City Mission is an exception, and it has, in consequence, been

obliged to decrease the number of its agents; and we understand that the balance-sheets of the London and the Baptist Missionary Societies will show a large decrease, we are almost afraid to say how large. The proceedings of the Congregational Union yesterday will be read, we think, with unusual interest. The chairman's address had the two merits of power and brevity, but his observations on Christianity and politics are likely, we think, to be misunderstood, at least we hope that this will be the case. The decision of this Union on the question of the admission of Baptists to membership was unexpectedly unanimous. The debate on this point was extremely interesting, and when it was found that not twenty persons were opposed to the admission, there was no little sensation. Those who think or act as though they thought that there can be no salvation out of Congregationalism, will of course profoundly grieve over this decision. Those who have "trimmed" will, of course, be exuberantly joyful over it. Meantime what is to become of the high and dry Trust Deeds which have received the virtual sanction of the Union? How is it possible to admit a man to the representative assembly of Congregationalists, and refuse him admission to a Congregational church as minister, trustee, or even deacon? The Union must now follow up this decision, the gravity of which can scarcely yet, perhaps, be fully appreciated. It is, however, little less than tantamount to a formal proposal of union between the two denominations, a union which only bricks and mortar can prevent, and which they may succeed in preventing. By-the-bye, there are several meetings about to be held. May we ask the intended speakers at these meetings to read the reports of the Wesleyan missionary meeting? They will see that the man who chooses to be most funny at a gathering to celebrate the saving of souls, is the most popular man, and that the man who will be grave and earnest, and most resolutely not funny, say Dr. McCoosh or Mr. Punshton, will not get many cheers. *Verb. sap.!*

THE CHURCH-RATE QUESTION IN PARLIAMENT.—This afternoon the House of Commons will go into committee on the Church-rate Abolition Bill, and Mr. Waldegrave-Leslie is then to move clauses authorising the making of voluntary rates. Mr. Hubbard's Church-rates Regulation Bill and the Irish Burial Bill are also both down for a second reading on the same day.

RATING OF SUNDAY-SCHOOLS.—A Conference was held on Friday in the Reform Club, between a number of M.P.s, and superintendents and secretaries of Sunday-schools. It resulted in an agreement that Messrs. Cheetham, Hibbert, and Greaves would bring in a bill to exempt Sunday-schools from liability to rates.

SECESSION TO ROME.—Mr. George Brudenell Bruce, the eldest son of Lord Ernest Bruce, has seceded from the Church of England and joined that of Rome.

AN INDISPENSABLE CHURCH REFORM.—For ourselves we do not object to the Establishment containing both Dr. Pusey and Dr. Jowett. But we clearly see one thing in the distance—if clergymen of such very different religions can both be members of the endowed Church, it will become necessary that the congregation should have a voice in the appointment of their pastors. It is perfectly monstrous that, by the will of a patron, Dr. Jowett should succeed Dr. Pusey, or vice versa. If these diversities are to continue, there must be a chapel-of-ease to every church in which a Ritualist elected by Ritualistic dissenters may minister to Ritualists when a Rationalist is in the mother church; and the other way, at the next vacancy perhaps. But what is to be done when the incumbent dies, and is succeeded by one of the other sort?—*Athenæum*.

LADIES PREACHING.—A good deal of interest is at present prevailing in Norwich on this subject. For some time past several devoted ladies of the county have been preaching in Norwich and in the country villages with remarkable success; and during the last few months Miss Robinson, from Bury St. Edmunds, has paid frequent visits to the city and neighbourhood, preaching at different places. During the last three Sundays she officiated at St. Peter's Hall to the congregation formerly under the pastorate of the Rev. W. Willis. On Sunday next Miss Robinson will occupy the pulpit of the Primitive Methodist Chapel on St. Catharine's Plain, Lakenham, and on Sunday, the 12th instant, she will, in conjunction with Mr. C. E. Boughton, assist at the opening of the Free Gospel Hall, Magdalen-street, in which we hear she will preach regularly for the following three months. On Tuesday evening last, the lecture-hall, St. Andrew's, was densely crowded in consequence of a public address by Mrs. Booth, wife of the Rev. William Booth, of London.—*Norfolk News*.

THE EVILS OF PATRONAGE.—We see in the proceedings connected with the new church of St. Matthew how business is managed in an irresponsible State Church. Here the Rev. W. H. Lee, a native of Leicester, has been ministering to a people in the district in which the church is situated, until he has collected an affectionate flock around him,

and prepared a congregation for the new church. To do this he has left other promising spheres of labour, and devoted himself to the work of organising a new district. But now the church is ready, and the congregation is provided, it is to be transferred from him to another, the Lord Bishop having passed over his claims—although preferred by nearly three thousand persons—and appointed a clergyman unknown to the people. This is the way Mother Church treats her youngest children in Leicester. No wonder so many break away from her control when they come to see the arbitrary nature of her rule.—*Midland Free Press.*

A NEW ORDER OF REVIVALISTS has been formed, and has started a weekly organ, the *Church News*. It avows its intention to be to "throw open the gates of the Church, and offer the life-giving Sacraments to all the people"; and professes its belief that if a fair field is granted to it, it will eventually restore to the Church what has been lost; "will give back to the poor who were shamefully robbed at the Reformation by the Russells, Paulets, and Somersets, something of their ancient heritage, and so will enable its truest leaders to withstand successfully the inroads of libertinism, license, expediency, Protestantism, disorder, and revolution." At the same time, while seeking a "Catholic Revival," it somewhat repudiates "an Established Church broad-bottomed and colourless, in which all its members may agree to differ, in which dogma shall have no place, and every *ism* be tolerated"; "in which Dr. Colenso and Mr. Binney, Mr. Congreve and the Dean of Westminster, Mr. Maurice and her Majesty's Presbyterian chaplains, shall together form a happy family, and in which the lion of Dissent shall lie down with the lamb of Neology."

ROMAN CATHOLIC CHURCHES AND SCHOOLS.—Sir C. O. Loughlin's bill proposes to give power to any owner of land in Ireland, without any further license than this Act, to grant to the Roman Catholic bishop of the diocese and his successors a lease of land not exceeding five acres for a site for a Roman Catholic church or school, or for a residence attached thereto, and not exceeding twenty acres for glebe; but no limited owner is to have power to grant a lease of a mansion-house or demesne lands for the purposes of this Act, or of more than two acres of land, except at the best rent that can be reasonably obtained. Instead of a lease, there may be a sale, but in that case, if the owner be a limited owner, the successor must assent, or the sanction of the Landed Estates Court must be obtained, the purchase-money to be applied as provided by the Land Clauses Consolidation Act of 1845. The bill also provides that personal property may, without any license other than this Act, be given or bequeathed to the Roman Catholic bishop of the diocese and his successors for purchasing land for the above-named purposes, or for building churches, schools, or residences, the deed or will to be registered as required by the Charitable Bequests and Donations Act. The authority of the Board of Works to lend money for public works in Ireland is to extend to loans to Roman Catholic bishops, on the security of glebe, for the purchase of such glebe or for building a residence thereon.

MR. JOHN HENDERSON, OF PARK, died on Wednesday morning, at the family residence in Renfrewshire, at the age of 85 years. Mr. Henderson, who was one of the largest East India merchants in London, is said to have given away between 30,000*l.* and 40,000*l.* a year for religious and beneficent objects. In an obituary notice of the deceased philanthropist, the *Glasgow Morning Journal* says:—"His was no transient overflow of goodness, no brief and ardent impulse of philanthropy, but a constant and unwavering stream of benevolence, guided by sagacity and high moral principle. Though his heart and hand were never closed against any worthy object, he made a point of invariably satisfying his own clear judgment as to the merits of the claims made upon his consideration. In local commercial circles he was much respected, and justly so, from the habitual integrity of his extensive dealings and the amount of good he had conferred upon the general community. He was, we understand, one of the original promoters and one of the largest shareholders in the Royal Exchange. It is also believed that he took a foremost part in purchasing the disreputable Tontine properties, with the view of renovating that locality in the best sense. For a long period he has kept up religious services in the Greendyke Hall, and encouraging success has attended the ministrations of the clergymen from town and country who have officiated there. He also freely gave the use of the same hall to the Social Reform Society for the cheap weekly concerts for poor people which they laudably conducted there for one or two winters. Amongst the more prominent schemes with which he was thoroughly identified we may name the Evangelical Alliance, in which, from its origin in 1846, he took a lively interest. So long as he was able he regularly attended not merely its annual meetings but its conferences. In particular, he took a large part in the great conferences in Berlin and Geneva. The last of these conferences he attended was that in Dublin. Through his entire public career Mr. Henderson showed a deep concern in every movement for securing the sacredness of the Sabbath for all classes. Mr. Henderson has been confined to his residence at Park during the past three years, his advanced age bringing increased weakness. On Friday last he caught a cold, which latterly changed to influenza. He had not strength to shake off this trouble, sinking under it on Wednesday as we have stated."

Religious Intelligence.

IRREGULAR RELIGIOUS AGENCIES.

VIII.

IN THE VILLAGES.

Northamptonshire, the famous "county of squires and spires," abounds in picturesque-looking and charmingly-situated manor-houses, of which not the least interesting is that known as Great Oakley Hall. Great Oakley is a little village near Newton, the lordship of which was inclosed by the Tresham family, of Gunpowder Plot notoriety, in the reign of James I., on which occasion there was a serious riot, in the course of which several lives were lost. Some few years since Great Oakley Hall was the seat of Sir Arthur de Capell Brooke, Bart., a gentleman whose ancestors had owned the lordship of the manor so far back as the time of that proud and unfortunate ruler, Charles I. Sir Arthur, who was born in 1791, had, in his younger days, been an extensive traveller, visiting Lapland and other then almost inaccessible parts of northern Europe, the result being a handsomely got-up quarto volume, containing an account of his travels. At that time railways and Mr. Cook were unknown; the simple crossing of the Channel was considered an adventurous feat; while the individual who had ascended the tiniest of Swiss mountains was regarded by less fortunate people with feelings of profound awe and admiration. Consequently, Sir, then plain Mr., Capell Brooke found himself at once the recognised lion of fashionable *salons*, and a welcome guest in literary circles. All this, however, did not prevent him from ultimately subsiding into the quiet, easy life of a country gentleman, whose chief idea of religion was sleeping out a prosy sermon in his little ivy-covered village church, on a Sunday afternoon. As he advanced in years, however, this indifference to religious feeling gradually forsook him, and he not only became more and more devotional in his habits, but also more desirous of assisting in the spread of religious truths among the village poor. At last, his newly awakened zeal assumed a form which produced no small amount of consternation and pious horror among the neighbouring clergy and squirearchy. Aided by two or three local Dissenting preachers, he drew up a plan for a series of Sunday open-air services, conducted entirely by Dissenters, in most of the towns and villages of Northamptonshire. Had a bombshell fallen among them, greater alarm could not have been exhibited by the clergy among whose stray sheep the new shepherds were soon to be wandering. The Conservative county papers opened hot fire on the project; the preachers themselves were scolded in public by indignant clergymen; and, in more than one instance, their hearers were threatened with condign punishment by irate Tory landlords. To most of the local clergy, this seeming encroachment by Dissenting preachers—men who actually had never been at college, whose pates had never been blessed by the hands of bishop—appeared most unwarrantable. To make matters worse, the villagers *would* stay to listen to the preachers, and *would not* hie away to church, like naughty children, at the beck and bidding of their spiritual advisers. There was something so earnest, so simple in the preaching of the evangelists, many of whom belonged to the ranks of labour, that it gained the attention of most who stayed to hear it. Certainly it was more interesting than old dry theological commonplaces, hastily mumbled out by a half-sleepy clergyman, whose leading idea of his mission seemed to be the securing of the largest possible quantity of loaves and fishes for himself and his family, even if the poor received only stones in place of bread. True, many of the Northamptonshire clergy were honest, kind-hearted, hard-working men, beloved by their flocks, and ready to welcome all outside efforts which tended to increase the number of those who placed their faith in Him who died for man. But there were others who detested the very name of Dissent. These knew but too well that there existed in the country districts a fearful amount of brutish ignorance, gross licentiousness, and boorish drunkenness. Never mind. Far better that these rustics should remain ignorant, licentious, and drunken, than that they should become Dissenters. If the Church could not win them, Dissent should not be allowed to gain them. But this dog-in-the-manger spirit ultimately defeated itself. Stolen pleasures are sweetest, and the more that the proceedings of the evangelists were denounced by angry rectors and their subservient curates, the more anxious the rustics became to

hear the "heterodox doctrines" propounded to them. In one village, the rector marched bodily up to the crowd which surrounded one of these preachers, and bitterly censured them for staying away from church and giving heed to the words of false prophets. In another village, the parish constable was ordered to eject the preacher from the vicinity, which mandate, he, however,—having regard to the strong muscular appearance of his intended victim—did not venture to put into execution. Indeed, it was curious, nay, almost painful, to note the hostility exhibited by the local clergy, as a body, towards the well-intentioned efforts of those whom they regarded in the light of members of a Dissenting propaganda.

Yet there was no occasion for all this display of hostility and alarm. The efforts of the Northamptonshire evangelists were directed rather to those who attended no regular place of worship than to those who had become regular attendants at church. They came to preach the Gospel, not to stir up the embers of religious strife. Far and wide did their labours extend. Now preaching by the old market cross of some ancient town, now chanting a simple hymn in the narrow street of a country village, or holding a prayer-meeting by the grassy roadside, with the glorious golden sky above, and the beautiful birds singing around them, they quietly persevered in their mission of hope and love. Very long distances did some of these missionaries travel for the purpose of breathing the tidings of heavenly promise to those who gained a scanty livelihood by the cultivation of the soil, and occasionally as they passed through the silent woods and preserves of some wealthy landowner, they would detect the skulking form of the poacher, as he stealthily knelt beneath the bushes in the hope of evading detection. These poachers proved their greatest difficulty. Most of these men are idle, drunken, worthless fellows, whose only hope of reformation consists in their removal from the scene of temptation. Yet even from this class, our evangelists could boast of having rescued a few, and restored them to a more honourable place in society. In not a few villages, the evangelists found their hearers desirous of forming little Christian communities of their own. But there is bigotry and intolerance in England as well as in the dominions of the Pope, and some of the people found that not only was it refused to them the right of building suitable places of worship, but that their landlords, in their zeal for the cause of Conservatism and State-Churchism, would not allow them to have prayer-meetings in their own homes! All this was very foolish. It assisted, rather than checked, the progress of the evangelists, and so the clergymen and squires seemed to think, for at last they gradually ceased their opposition, and left the preachers and their congregations in peace.

This had scarcely taken place when the death of Sir Arthur de Capell Brooke inflicted a severe blow upon the usefulness of the Northamptonshire Open-Air Mission. From the time it commenced its operations to the period of his death, he had furnished the greater portion, if not all, of the funds necessary for carrying on the needful evangelistic operations, the labours of the working-men preachers being shared by numerous Dissenting ministers belonging to various denominations. But the pious baronet had not forgotten the good work in which he had so actively engaged, and when he died, it was found that he had left a sum sufficient to carry on missionary operations for some time after his death, although on a somewhat restricted scale. Still, the seed sown has not been lost, and when the buds and blossoms of sunny May herald the approach of glorious summer, the voice of the lowly evangelist may be heard in the streets of our Northamptonshire villages, bidding all that thirst to come to the fountain of eternal life, where they shall be cleansed from their sins, and made fit to stand in the presence of God the Father. There is something poetical, something wildly touching, in these little rustic gatherings, and as we behold the sunburnt features of the hardy labourers listening with rapt attention to the utterances of the preacher, or mark the quiet earnestness with which they join in the old familiar hymns, we cannot help instinctively recalling to our minds the patriarchal scenes of old, when men worshipped God in the field or on the hillside, and never dreamt of the gorgeous and meaningless ceremonies with which our Ritualists have disfigured the pure and simple religion that breathes the hope of salvation to all who believe. Far more impressive, far purer, far more touching, these simple irregular open-air meetings in the Northamptonshire rural districts, than all the splendid Ritualistic services in which the glitter of gold and silver, the blaze of gorgeous colour, the fragrance of incense, the pealing thunders of the organ, tend to intoxicate the senses, and

to draw the mind away from the true study of the Word of God. Unpretentiously and unheeded, save by the consciousness of being engaged in a good cause, our evangelists quietly pursue the even tenor of their way; but their labour has not been in vain. Every season brings its fruitage, every autumn its harvest, and in the increasing spread of a knowledge of Scripture truth among the labourers and operatives of Northamptonshire, is to be found the best acknowledgment of the services rendered to the cause of religion through the instrumentality of the system of summer open-air services inaugurated by the late Sir Arthur de Capell Brooke, in his earnest desire to further the spiritual welfare of his native county.

P.

CLAYLANDS CHAPEL.—This place of worship, for more than twenty years the scene of the Rev. J. Baldwin Brown's labours, is about to be abandoned by its present congregation as "too strait" for their increasing requirements. Having for many years past done a good work amongst the poor in the neighbourhood of Kennington, they find their institution growing out of proportion to their accommodation, and appeal to the Christian public to aid them in building a new chapel on an eligible site which has been secured in the Brixton-road. The ground of their appeal to the general public is that they seek to retain the present chapel for the use of Christians of the Independent denomination. "The congregation earnestly desire that Claylands should not pass out of the possession of the Congregationalists. But that must depend on the help which they receive from those who share their interest in the work of the Gospel. They are not seeking their own. They have spent some thousands on the chapel, and have made it a very commodious and comfortable place of worship. If they were to sell it, their work in building the new chapel would be comparatively easy. But they aim at a real chapel extension, and they rely on the generous help of a Christian public; for beyond all denominational interests the work is simply and purely Christian."

RAMSEY, HANTS.—On Wednesday, the 17th ult., public recognition services were held in Salem Chapel in connection with the settlement of the Rev. J. Cattell to the pastorate rendered vacant by the decease of the Rev. David Irish. A sermon was preached in the afternoon by the Rev. J. Bloomfield, of Bradford, from Acts v. 20. The chapel was filled by a large and attentive congregation; and at five o'clock there was a public tea which was well attended. A public meeting was held in the evening, at which the Rev. H. T. Grigg, of Dorman's Land, Surrey, presided. After an appropriate hymn had been given out by the Rev. T. Baker, B.A., of Ramsey, a suitable portion of Scripture was read by the Rev. Mr. Williams, of Peterborough, and prayer offered by the Rev. Mr. Willis, of Somersham. After a few words of welcome from the chairman, Mr. W. Behagg stated the circumstances under which Mr. Cattell had settled amongst them, and the minister then explained his religious views. The Rev. J. Bloomfield subsequently addressed words of counsel to the pastor, and the Rev. D. Ashby, of Whittlesey, followed in a suitable address to "The Church;" and was succeeded by the Rev. E. Whiting, of Needingworth, who gave some excellent counsel to the "congregation." The Rev. T. Baker, of Ramsey, congratulated the people of Salem Chapel on their choice of a pastor, and had great pleasure in welcoming Mr. Cattell, with whom it had been his happiness to work for some months past, as a brother minister.

The Anniversaries.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The annual assembly of this Union was held yesterday in the Weigh-house Chapel, when the proceedings attracted an unusual number of ministers and delegates. The galleries also were crowded with visitors. After devotional exercises, conducted by the Rev. LL. D. BEVAN, had been engaged in, the Rev. Dr. J. R. CAMPBELL, of Bradford, the chairman of the Union, ascended the pulpit, and delivered the address usual on such occasions.

The CHAIRMAN, after some reference to his own position in that assembly, proceeded to speak of the Union as the true representative of the Congregational churches, though they passed no laws and attempted no control. Some of them were delegates and some not.

None of us who are delegates have a commission and instruction from our constituents to give certain votes, to support certain interests, to stand by a certain party; but we have all an official or other connection with these churches. We know their affairs, we are of them, we spend our religious life in the midst of them; we share their work in the promotion of truth and godliness; we stand by them in the conflict with error and impiety. An assembly more truly representative cannot exist. For our representative character consists not of an organic appointment, but of a fraternal unity with these Churches, and a competent knowledge of their interests and aims.

His address would naturally have reference to the religious life of the Congregational Churches. The religion of Christ in our time and nation had been passing through, perhaps had nearly passed through, one of these epochs of change and upheaval which are as really a part of the history of religion as the changes which have left their marks upon the earth are part of its physical life. In the spiritual

as in the physical world there was a law of progress and renewal. Old forms of thought and belief passed away, and new forms, less imperfect and earthly, arose in their place. Christ was more clearly seen. The truth concerning Him gradually freed itself from the defacings of superstition and error. Epochs of disturbance and upheaval formed stages of this progress. The Christian faith was assailed with contradictions both new and old. It was positive progress that no fault was now found with Christianity any more than with its author.

In holding fast the truth we see in it a grander beauty and a diviner perfectness. Human and traditional integuments are shaken off, and Christ, the Son of God and the Son of Man, is more clearly manifested. Even from our present stage of experience we all can speak with an assured and quickened faith in Jesus Christ. The defence and vindication of His name have been equal to the assault. Despite of the wide sweep of the assailing forces, touching everything settled and strong and sacred, the religion of Christ stands in stately integrity of form, its beauty renovated, and its strength proved and buttressed in its successful resistance of what was meant to impair and destroy it. One of the first-fruits of recent conflicts was the growth of free thought in religion.

The most loyal offering which can be laid upon the shrine of our Christian faith is a habit of inquiry and search for truth, free from enfeebling fear and from restraining prejudice. Every article of our divine religion may be exposed to a scrutiny as earnest and fearless as the student of science can bring to his researches. Superstitious clinging to traditional commonplaces, however venerable, is not Christian piety. The light of experience, the researches and beliefs of former days, are welcome only as strengthening our own intelligent and rational faith. It is the peremptory condition of piety that we make divine teachings our own, by receiving them for ourselves, in spirit and in truth. To hold unexamined opinions without question is not faith towards the Lord Jesus Christ. To prove all things is the strength and life of our religion. Honest inquiry is the beginning of true faith. In our generation thought has been set free. Free thought utters itself in freer speech, and Christianity, on this account, rejoices in hope. Even the excess and foolishness of this freedom it would not overbear. The evils and inconveniences of the upbreking are nothing to the fruitful beauty of the new growth and life. Nothing is so akin to the Gospel which brings man into fellowship with God as free, intelligent inquiry and earnest search into the things of God. Nothing is so foreign to its spirit as to check inquiry, or to treat it with suspicion and reproach. Our religion speaks to man's intelligence. It abounds in infallible proofs. Even its deepest mysteries, into which we can never fully penetrate, have an outward form and meaning expressly designed to enlighten the mind, satisfy the conscience, and form a rational rule of life. The most hostile contradiction of our faith may, therefore, be welcome if it rouses our spiritual nature from superstitious slumber; if it shakes our religious life out of sluggish ease; if it leads us, like the disciples of our Lord, to ask Him, in sweet intimacy of fellowship, for a clearer discovery of His gracious will. I speak to men who, as witnesses for Christ, must, in these days, have passed through this painful yet blessed experience. I speak to teachers of religion, who know and are assured that the outcome of recent strifes has been not only a confirmed faith in the Gospel of Christ, but a quickened, more loyal, and fearless spirit of inquiry. No feature of the present day is more gladdening and full of hope. This revival of intelligent faith and piety may be but in its beginning. I hope it is. But already it has resulted in good, which, like all actual good in the world, can never be lost or forgotten. The shadow on the dial of truth never really, only in seeming, goes backward. In an age when science, by its unweary labours and perfecting instruments, is touching every human interest, and coming into contact at many points with religious life, we have learned, within this very generation, more clearly to define the domains of science and faith. True science disowns the pretence made in its name, of measuring the powers, instead of interpreting the facts, of nature. Old alchemy trafficked in supposed powers. Science records known facts; and the sequence of the facts it calls laws of nature. But faith converses with the author of nature; it knows of power. The laws of nature have a wider range in the view of faith than in that of science. Faith spiritually discerns things of God respecting which science can neither affirm nor deny.

The hostile forces brought against Christian truth had taken the form of criticism and science, which the common mind could very imperfectly estimate. But the intuitions of practical piety reached conclusions identical with the demonstrations of logic and learning. Unable to follow the processes of proof on which the assailants of the faith rested, and in a very limited measure intelligently comprehending the defence, the popular mind was yet greatly concerned in the conflict. The aim and effect of these mortal assaults upon the Christian faith were not to be mistaken; and spiritual experience clung firmly to the familiar truth. The opponents of Christianity appealed to intuition, and the intuition of many answered the appeal with a verdict in its favour. One of the batteries opened against them was seized, and worked on their behalf. By this fact they were reminded of the value and necessity of a religious spirit of inquiry. And this two-fold vindication of the Christian faith served as a counterbalance to the reproach brought upon their religion by those whose adhesion to it partook more of superstition than of piety. A spirit of devout, free inquiry in Christians, therefore, saved religion from being defamed, as if the light that was in it were darkness, and they who held it loved darkness rather than light. The same spirit was greatly needed to counteract the irreverent freedom which had manifested itself in handling religious truth and the Christian institutions. While the graver and elaborate efforts to weaken their faith had had, necessarily, only the ear of the few, the confused and frivolous echoings of scepticisms had spoken to thousands of hasty and

uncritical readers, in magazines, literary newspapers, works of fiction, everywhere, and in every form. This ever-reverberating scepticism presented all things as unsettled. They must meet this levity and irreverence not by Ritualism, which personated the piety of the spirit by the vulgar substitute of material form, but by an intelligent piety the issue of their own free thought.

It must be brought face to face with the free thought of those who assume to doubt. It must live and walk in the midst of them. It must speak in their vernacular. Christianity in us must present itself to them not only as armed against all assault and strong for all conflict, but walking beside them in familiar freedom, as a companion, counsellor, and friend. We cannot be wiser than our Master. We cannot serve in the Gospel better than He himself serves, calm, earnest, self-forgetting in His zeal; He had an ear for every form of common thought, and a word of neighbourly reply and interchange for the most mistaken speech. So, added to the intelligence and devoutness of our own faith, there must be the freedom and frankness which can converse with those who have little faith or no faith, in the full assurance of hope that we shall be able to commend to them the "glorious Gospel of the blessed God."

And it greatly favours the fruitful discharge of this service in the interests of Christian truth and piety, that at the very time Christianity has been called to contend for its existence as a creed and revelation, it has been strenuously asserting itself as a life—a whole human life—the common life of a man—not indifferent to the interest or exempting itself from the fellowship of the work-day world.

To live in the world and with the world would ripen a higher piety, which was the very kind of piety the times demanded. As religious questions were presenting themselves at every turn to the active thought of the age, it was well that a living religion should be always near and at its work to aid in their solution. It was then shown from the life and teachings of our Lord and His Apostles that, though their teaching was limited to the early life of the individual, their principles touched all the relations of society. In an organic way Christianity did not intermeddle with the secular interests of society; while it trained the individual man for the faithful discharge of every duty, for the living of a healthy, human, religious life, fitting him to serve the commonwealth either as ruler or subject. By being drawn, in later times, into direct connection with secular affairs, the peculiar functions of the Christian Church had been impaired.

When receiving the patronage and regulating itself by the ordinances of the secular State, Christianity has put its free spiritual power under the control of another than Christ its Lord. Swayed from its true course, stripped of its natural power, it stands in a false light in the eyes of men, as if it were an earthly, human, conventional system, and not the benign rule of the Lord from heaven.

He held it to be of great importance that neither for good nor for evil must Christianity leave its own work and sphere, and be compromised and complicated with secular interests.

I speak for the liberty of the Christian Church and the Christian ministry. To be tolerated or accepted in teaching a divine religion, we must not perforce join a political party. Our Master said of Himself and this service—"My kingdom is not of this world." We protest that Christianity refuses State patronage. It declines the use of secular power. It will not be in bondage to secular authority. And it ought not to enter into collusion with any man or any party for secular ends. Enough that its truths all speak in favour of human rights. Its disciples have learned nothing if they have not learned righteousness and brotherhood. The only piety it acknowledges is that which fulfils every relation and honours all men. All its discipline and fellowship bespeak liberty, equality, fraternity. If men will have the help of Christianity in their secular interests, let them hear its teaching; let them observe its appointed government and administration; let them receive and propagate its message of life and liberty. But let them not bring bribery and corruption within the precincts of Christ's Church and kingdom, by demanding that Christian ministers must be political agitators, in order to their being heard as Gospel heralds. Should the Christian ministry, for any passing advantage, consent to this demand, they will commit two great evils. They will bring an earthly, debasing element, into religious offices. And they will disturb and confound the secular interests of society by ecclesiastical influences, unwarying, overbearing, and insufferable.

Such principles were necessary in considering the grave question as to the attitude assumed by a large portion of the working classes towards Christianity and Christian worship. Christianity was an appeal to the human will, and it might be that if every fault, real or imputed, of Christian administration were corrected, this power of itself might prove effectual in resisting the Gospel. The desire and the taste might be wanting in those who were to be benefited, quite as much as unfitness or feebleness might attach to the efforts for their benefit. Still it was a religious obligation that they should address themselves to prejudices or aversion, even if they were without reason or against reason. The hope of success rested on their keeping close to the model and spirit of Christ and His Apostles, trusting to the suitableness to man universally of the simple truths of the Gospel more than to the most versatile variety of accommodating expedients. The Chairman then referred to the question of national education. The Congregational Churches had taken an active share in primary education, especially by means of Sunday-schools. They had a title and standing to maintain this cause. These were welcome signs that this question of national education was ripening for reconsideration and practical settlement, and he hoped that Congregationalists, avoiding, as far as

might be, all abstract theories, into which every party in the State had shown a proneness to fall, would labour after the best expedient which the circumstances of our nation would admit, and endeavour to agree upon some broad basis of national education to embrace the whole nation. The speaker then dwelt upon the relations of Congregationalists to other branches of the Church of Christ. It ought to be the aim, perhaps it may be the attainment of their age, to interpret much of diversity among Christians, as the process of a higher unity; to read the natural history of individual thought; to reach to a philosophy which discovered unity where the vulgar eye saw only contradiction. The Congregational Churches had great advantage in promoting unity of the spirit in the common faith. With the Church of England, they had some kinship, and sympathised with the Divine worth she maintained:—

We lament her bondage to secular power, by which the law and the kingdom of Christ, our common Lord, are falsified and deranged; and we would passionately beseech her to assert her freedom, to keep priestly devices from her worship; and to refuse the humiliation of being obliged to acknowledge the deniers as well as the defenders of the faith as Christian ministers and her religious guides.

Their attitude towards Popery was somewhat peculiar. They sympathised with Roman Catholics in their political wrongs, but turned away from their superstitions when reflected in the Established Church. The errors and evils of that system were thus shown to them in a sort of neutral light. Various reasons were given why the dangers from the side of Unitarianism were more strong and insidious. Betwixt the Methodists and themselves there existed, and must grow, a unity of spirit which no ground-swell of old controversy and no variety of ecclesiastical method could disturb. The Baptists and they were one, with the single exception of the administration of that Christian duty which their name assumed that they, and not Congregationalists, maintain in due observance.

When both parties can abate pretences to pre-eminence, and respect each other's sincerity and conscience towards God, both in their religious views and their religious administration of baptism, they will, by the force of spiritual life and brotherhood, irresistibly approach and unite in the service of their common Lord. Modes of brotherly intercourse, then of co-operation, will be devised, and union, organised union, if it is to be attained, will be the fruit of prevailing sentiment and common desire. Till then, it would be only a policy or a pretence.

After a reference to Presbyterianism, the speaker concluded with a few words relative to the use of their powers and resources as a religious community. The great "something wanting" among them was the earnest purpose to put into fair working the rights and duties of brotherhood among the churches. Even if communion betwixt their several churches were only an expedient and a policy, common sense would urge us to maintain general order as well as vindicate individual freedom. Churches joined in brotherly fellowship had a natural right to all reasonable intercommunication and mutual satisfaction as the ground of Christian confidence. But this most reasonable claim was met by unreasoning jealousy. Those who rejoiced in the absence of all control by law, might make themselves as impotent to expel error and repress disorder as the Established Church itself. He knew nothing more instantly demanding their best attention than the formation amongst them, in all the constituent provincial departments of this union, of a mutual understanding as to the right and duty of brotherly conference and counsel betwixt church and church. While each should act freely and independently, it should be in the spirit of acting with and for each other.

The Rev. J. C. HARRISON then moved the following resolution:—

That this assembly, having heard with much interest and satisfaction the address now delivered from the chair, presents its cordial thanks to the Rev. J. R. Campbell, D.D., their respected President, for the same, and requests that he will place it in the hands of the committee for publication among the ministers of the session.

Mr. Harrison said that perhaps he might be allowed, before proceeding, to express the sincere regret which he felt sure would be shared by all, that the honoured and beloved senior pastor of the Weigh House was not present that morning. (Hear, hear.) It had pleased God severely to afflict him, so that rest from labour was absolutely necessary. He sincerely hoped that his sojourn on the shores of the Lake of Geneva would thoroughly recruit him, so that he might return with renewed vigour and take his place once more in the church, and serve his brethren by his wise counsel. (Loud cheers.) The task which had been assigned to him (the speaker) was a very pleasant one. It was not needful to say how delighted they had all been with the address delivered from the chair. The Chairman had fully satisfied their hopes by the wise and thoughtful and very timely address to which they had listened. (Cheers.) One more wise or more adapted to the present temper of the time it would have been impossible to have delivered. He would not occupy more time by reference to the address. They had all expressed their sense of its value by the hearty cheer which had greeted its conclusion. The topics touched upon in the address had been interesting to all, and would give rise to a variety of remarks. In the present day there were signs which might fill them with apprehension, but which, when looked at properly, only occasioned hope. It was indeed the day of free inquiry, and that inquiry advanced to the border of licentiousness. It was a day when formalism was widely spread; but much would not be done by merely declaiming against it. (Hear, hear.)

The resolution was seconded by the Rev. H. CARLISLE, Southampton, and was unanimously carried.

Delegates were then introduced, and warmly welcomed by the assembly.

The Rev. Dr. GEORGE SMITH then presented the annual reports, which, having referred to the deputations sent by the Union to hold friendly and official communication with other bodies of Christians in this and other lands, stated that the committee were able to report satisfactorily in reference to their publications. The church records and tracts continued to obtain a steady sale. The *Year-Book* increased in the demand made for its copies. The whole of the last impression, amounting to 7,000 copies, had been sold with the exception of 250 copies. During the past year 94,795 copies of the New Congregational Hymn-book, had been sold, making a total of 599,206 from the first publication. By the appointment of some gentlemen to act on their behalf with those friends who were seeking to prevent the desecration of Bunhill-fields Burying-ground, the Committee had endeavoured to promote that interesting object. A strenuous effort was now being made to induce Parliament to adopt measures for this end, and the Assembly would be asked to present a petition to the House of Commons. In regard to the question of admitting union churches with pastors of anti-Pædobaptist sentiments to full membership with the Union, the decision of the committee to whom the matter was referred, was unfavourable to such admission, but as it was only carried by a majority of twelve to nine in a meeting where seven gentlemen did not vote, the committee thought it best to present their report on the subject in a separate form and submit it unreservedly to the Assembly for acceptance or rejection as might seem desirable. The sub-committee to whom the matter was remitted had delivered their judgment in the following terms:—

That they do not recommend any such change in the constitution of the Congregational Union as would be involved in the admission of what are called union churches, with their pastors as members, without any regard to the subject of baptism, this Union having from the beginning consisted exclusively of Pædobaptist Congregational churches or personal members belonging to such churches. That in all cases of union churches where the pastors are Pædobaptist, such brethren will be, as heretofore eligible for admission on the conditions common to other ministers.

Various circumstances had led the committee not to regard this decision as final, and they thought that a question so important as this should be decided by the body itself rather than by the committee. The report referred with peculiar satisfaction to the recent conference with working men on the subject of public worship. It also referred to the rapid spread of Ritualism, and stated that carefully prepared resolutions on the subject would be submitted for adoption. It stated that the relation of the Congregational denomination to the popular education of the country did not appear to be in a very satisfactory condition. They thought that after the lapse of more than twenty years it might be well to review the principle which was adopted by the Board of Education, and consider whether it should still be adhered to in its entirety. In conclusion, the report referred to honoured pastors and ministers who, during the past year, had died. Special reference was made to the decease of Dr. Campbell and of Mr. Poore, tidings of whose death in a distant colony had just reached England.

UNION CHURCHES.

After a resolution upon the address,—

The Rev. J. G. ROGERS, B.A., said:—

I rise for the purpose of submitting a resolution on this subject, which, though I cannot anticipate that it will secure unanimity, will, I trust, lead to something like a peaceful and happy termination of what is certainly a very difficult controversy among us. This resolution is meant to be an *Eirenicon*, and it would therefore be exceedingly out of place if that which is meant to make peace should itself breathe anything like a feeling of hostility or create discussion amongst ourselves. I venture to think that a great deal of the opposition which has been made to the admission of union churches into our midst has arisen from partial misunderstanding as to what is really meant by union churches, and also from the idea that some great change was contemplated in the constitution of the Union. The truth is, we are only asking what seems to be a very small concession to that enlarged spirit of Christian charity and union which I think is characteristic of the present age, and which I hope is characteristic of no part of the Church more than of this Congregational Union. (Cheers.) I do not for a single moment suppose those who may dissent from the view which I hold in relation to the admission of these churches into the Union, are at all less inclined than ourselves to regard with the utmost brotherly and friendly feeling the Baptist Churches in general. They seem to think that this question of baptism is so difficult, so liable to provoke controversy, that it has so often sown dissension, that really after all, the best mode of keeping the peace is for us to occupy an entirely independent position. Well, I am very much afraid in relation to the Baptist denomination in general, with its present views, that there is a great deal of truth in the conception: (Hear, hear.) I am not for a moment inclined to believe that our Baptist friends as a body are prepared to enter into fellowship with us. Most heartily do I say, would to God they were. I do not understand the exaggerated importance, as it appears to me, that is attached to differences on this question; but their other brethren on both sides of the water do. (Laughter.) Consequently it is not for us to press prematurely a measure which I hope some day or other may be accomplished with the hearty good feelings of both parties, but I must confess so long as I hear of eminent Baptist ministers speaking of those who are brought over from Independentism into Baptism as those who have been brought out of the world into the Church, I see that there is a great change to be made in some quarters before such a

happy result can be realised. (Hear, hear.) Now I do not profess to any greater liberality than my brethren who may differ from me, as I certainly do not admit any leanings of the very slightest character towards Baptist views which they do not share. I simply declare, personally, that this resolution should be an expression on our part to cultivate friendly relations where they are possible. (Hear, hear.) I will at once read the resolution which I propose to submit to the assembly. I have not attempted to put into it any individual views of mine. I have consulted with one or two very honoured friends, especially Mr. Kelly, of Liverpool, who has kindly undertaken to second the resolution, and I have endeavoured to frame a motion which I hope may secure something like general concurrence:—

That this assembly, while adhering to the terms of the declaration of Church faith and order on the subject of infant baptism, and maintaining the right of the Union to take any action in conformity with the principles expressed which may at any time appear to it to be expedient, instructs the committee not to interpret Clause 18 in such a manner as to exclude from the fellowship of the Union churches in which the privilege of membership and eligibility to offices are not dependent on the opinions held regarding either the subjects or the modes of baptism."

(Cheers and cries of "Read it again.") Mr. Rogers having complied with the request, proceeded:—

I do not think it will require very many words to explain the exact bearing of that resolution. It does not profess to touch union churches by name. I have carefully avoided the introduction of what is a very ambiguous term, because union churches in various parts of the country, as we well know, simply mean Baptist churches, under another designation, Baptist churches which are to a large extent upheld by Independents. We do not profess to touch those: I hope the day may come when we shall, and it would be a piece of impertinence on our part to proclaim to gentlemen who hold views different from ours, that we are willing to receive them if they are willing to come. (Hear, hear.) It is not because I should not be happy to see them personally, but because they have not asked to come—and there are many of us who are rather doubtful of the expediency of such a measure—that we do not touch them at all. We simply touch churches which are not Baptist churches, because no true Baptist church with the views that our Baptist friends hold of the ordinance would allow its pastor to be a Pædobaptist; but those churches to which I allude—I am afraid there are very few of them, perhaps there may be more, very likely there will be in the growing development of Christian union—these churches admit Baptists and Pædobaptists on perfectly equal terms. There is no distinction between them. Either one or the other may fill the pulpit or be chosen to the diaconate. I can hardly understand how there should be any difficulty in the way of our reception of them to fellowship in the Congregational Union. We hold by our own position. You are not asked to compromise your principles in the slightest degree; there is no change in the constitution; you are simply asked to give elasticity of interpretation to the constitution.

The Rev. JOHN KELLY seconded the resolution. He said:—

It seems to me the smallest step possible to adopt such a resolution as Mr. Rogers has moved. My belief is that you will do these brethren who seek admission to you a great deal of good by consenting to their proposal. I think the light which will be presented to them in connection with yourselves, will be so manifest that they will renounce the mistake into which they have fallen. (Laughter.) I think we are more likely to secure a practical unanimity amongst ourselves by taking advantage of any movement in the providence of God that has the effect of bringing us nearer in sympathy and in love, and I hardly know any movement so small, and yet so calculated to exert that influence as this movement which we are now considering. I should rejoice to see the members of churches constituted on the principle to which the resolution of my friend refers, increase, and I should be very glad to see every one of them connected with us. I do not imagine that there can be the slightest danger in it. We have pre-faced the resolution with the acknowledgment of our maintenance of our own decided convictions, our determination that the union of these brethren should not be an hindrance in the slightest degree to our taking up and discussing any question, practical or otherwise, bearing upon the subject of infant baptism. Now, if your own liberty is not infringed, if there is no impediment put in the way of the consideration of any question bearing upon the subject, what more can you desire? What more is really wanted? I apprehend if we adopt this resolution, we shall be doing the right thing at the right time, and that we may look for the most beneficial effects arising from it. I cordially and thoroughly support the resolution of my friend Mr. Rogers. I think it is very cautiously worded, that it commits us to nothing that we are not already committed to, and I trust it will have the effect of conciliating a very large concurrence in relation to what I believe to be a point of some importance. (Applause.)

Mr. JAMES SPICER said he considered the present matter one of very great importance and most vitally affecting the constitution of the Union. Though he differed from many friends whom he highly valued, yet he thought, as a layman, he was bound to state what he felt. He had witnessed the operation of these things in other places and the effect produced by them, and the very reason which Mr. Kelly had brought forward in favour of the resolution was, to his mind, a reason against it, viz.—that it was infinitesimally small in its operation at the present time. Though small, however, it introduced the thin edge of the wedge. (Hear, hear.) He was one of those who had always thought that this was a question which ought never to have divided the bodies, and he thought it was inconsistent in them to adopt any but a full, hearty, and manly course in this matter. If the Union was now prepared to recognise the principle that this question should not divide the bodies, he thought they should take a different course than that which had been suggested. He did not think they ought by a side-wind to pass a motion which would let in other bodies, and let them in without any precautionary steps. He strongly objected to admissions of this

kind by a side wind, and asked that the thing might be done openly, fairly, and manfully. (Hear, hear.)

The Rev. R. MACBETH said, as the person who, by request, had introduced the subject last year, he might, perhaps, be permitted to say a word or two. The great objection that had been taken to the resolution seemed to be that they unconsciously were supposed to fetter themselves thereby, and to confer an unlimited power of introducing alien questions upon those they now proposed on their application to receive. Now he had simply to recall the remembrance of that assembly to the exceedingly careful manner in which that evil was guarded against in the resolution. In its preamble it affirmed an adherence to the 18th Article in the Declaration of Faith and Order; it also affirmed the right at any time to take such action as might seem advisable to the Union under that 18th Article. What more could be conceived as guarding against the fettering of themselves, or the giving any undue license to the friends who might be received under that resolution? He maintained that they were simply acting as Mr. Rogers had indicated in that broad and generous spirit which he believed had characterised the denomination through the whole of its history. (Cheers.)

The Rev. SAMUEL M'ALL, Hackney College, thought that all must have felt that this was a matter which should be pursued as coolly and dispassionately as possible, inasmuch as it touched upon what was of great importance, and they could not but be sensible of the difficulty belonging to it. No one said on the part of the Baptists that they had natural right to belong to the Union like the right of every man to life and liberty, and the pursuit of happiness. The question was, would their belonging to it prevent the free and efficient action of the Congregational Union. That was the whole inquiry. If the Baptists were seeking to come in as Baptists, their union, in considerable numbers, would seriously interfere with the free and efficient action of the Congregational Union. It would be a very serious thing, indeed, if, by putting a non-natural sense upon Clause 18, the constitution of the Union should be affected. Everything was weak when it was vague, and one took something from its strength when they proceeded upon grounds at all dubious. (Hear, hear.)

The Rev. Dr. HALLEY, responding to a very general call from the meeting, said:—

If I have any objection with reference to this subject, it is that the matter is so small. I do not quite like taking a resolution of this body and saying that it is to be understood in a non-natural sense. I do not quite like that this Union should speak with a voice that is very clear and distinct respecting infant baptism, and then say that it is not to be interpreted so as to exclude persons who will not speak with the same clear and distinct voice upon the subject, because the voice of this Union is the voice of those who are known to be its members. But I think a little care and caution upon this subject will, perhaps, prevent that interpretation; and I should like, if our friend Mr. Rogers could so frame his resolution as to prevent its being said that this article, whatever it be, of our denomination is to be understood in a non-natural sense, and does not mean what it seems to mean; because we might take any other article and say the same thing respecting it, that it is not to be understood so as to exclude those who think differently. As to the general subject, I shall be most happy to see the gentlemen referred to as members of this Union. I think they will do us no harm; I do not think they could if they meant to do so, and I am sure they would not if they could. I am not about to refer to personalities, I hope. There was, however, a gentleman whose name has been mentioned, who, some years ago, blew a tremendous blast against three great and noted cities of this country, Oxford, Glasgow, and Manchester. I am happy to say that he has not blown me into the water, for I was the person in Manchester to whom he especially referred, and if he should be received into the Union I am sure Manchester, if I may speak for the old town with which I was long connected, will gladly welcome the friend or any other of similar sentiments into our body, and if we have a sort of hydraulic apparatus for extracting spiritual life out of the water—(much laughter)—I cordially wish them an abundant benefit in so doing. Though I wish that this matter had been referred to a committee for the purpose of wording the resolution, I most cordially support the motion.

The Rev. THOS. JAMES said that for so many years the Union had conducted its affairs in such a feeling of perfect harmony that he very much regretted when a subject which he thought was not necessary was introduced. He recollected their late beloved friend, Algernon Wells, when a question arose upon which diversity of opinion was awakened, earnestly besought the brethren to yield a little upon one side and upon the other, so as to produce perfect harmony. With reference to Mr. Rogers' resolution, it had been so greatly modified since the question had arisen, and did so carefully guard the principles of the Union, that he was disposed at once to say that he was a convert to it. (Hear, hear.) He knew that some of his friends might think that he was forsaking his principles—principles that he had advocated up to that moment. He did not think he was forsaking his principles. He was concerned more than he could express for the satisfactory conduct of the affairs of the Union. The concession asked for was very little. It was so small that he could not help regretting that it was introduced at all. Because so little, and so guarded, he would hold up his hand in its favour. (Cheers.)

The Rev. Dr. VAUGHAN said that no member of the Union had been more concerned than himself to guard against the carrying of resolutions by bare majorities but he considered; that in the present instance a large majority ought to be allowed to pre-

vail, as it would in a similar case in their church action. Nothing could be further from their intention than to offer inducements to Baptist ministers or union churches to join this Union. But if they sought for admission, he for one could not consent to shut the door in their faces. (Hear, hear.) It should be remembered further that, with the single exception of the mode and subjects of baptism, the Independents and the Baptists were in perfect agreement, which could not be said in respect of any other denomination.

Now, I feel that it does become us to look very calmly and carefully at this subject. Every union church such as we are now contemplating is a Congregational Union; it is based, like ourselves, on a substantial agreement as to religious faith, as to religious character, as to Church polity and Church usage. The only thing is that they dedicate their children to God—and they do it as devoutly as we do—by solemn and special prayer, without water, while we do it with water. Shall that difference of mode with relation to what is the same act operate as a barrier between us? I know it is said, "But the rite of infant baptism involves a kind of pledge," and all that. I see a great beauty myself in infant baptism. (Hear, hear.) I am interested in that rite; but I think we are becoming ritualists if we felt that we could not do our duty by our children without that rite. (Applause.) We believe that rite is a Divine appointment, but the thing signified is a hundred-fold more to be coveted than the thing typifying it, and the agreement, therefore, is vastly more than the disagreement. Yet, my dear friends, here we are—we, the Congregational Union of England and Wales—looking at these union churches, putting out our feelers, moving cautiously and timidly, and asking, "May we safely go to that platform?" Well, I do not think we should be long about deciding that point. (Applause.) I really am pained to think that we are in this position at the present moment before the public eye; that we are giving so much precious time to discussion—passionate, earnest discussion—about what my friend, Dr. Halley, has just said is so small a thing.

The Rev. JOHN KENNEDY said he demurred entirely to the remarks of his honoured brethren Dr. Halley and Dr. Vaughan when they said this was a small matter. Externally it bulked to very little, but he apprehended it was a matter involving great principles. If it were the thin end of the wedge let them understand that it was so, and let them do nothing blindly or rashly. He went with Mr. Rogers' motion out and out. He was with it from long thought, and he believed from intelligent conviction. Last year they were taken back by the introduction of the question. They did not see the bearings of it. Many of them, however, had looked at it very fully since then, and they thought they now saw its bearings. He presumed there was not one church connected with the Union that would exclude from participation in the Lord's Supper any individual because he held Baptist opinions. He believed that those holding Baptist views were welcome also to a limited membership. In other churches they had gone further than that, and admitted Baptists to all the rights of membership. This was the case with his own church. There was nothing in the constitution of the Union to prevent Baptists being sent as delegates to that assembly, and he had no doubt there were such there that morning. (Cheers.) Under these circumstances, seeing that a deacon might be a Baptist, a pastor a Baptist, was it a dangerous thing that the pastor should also be admitted to the Union? He thought it good that Pædobaptists should confess publicly that the question of baptism ought not to form the basis of a separate denomination. (Cheers.)

Mr. GRIMWADE wished to say in one word that the remarks of Mr. Spicer, who spoke as a layman, were not his sentiments, and he did not believe they were sympathised with by laymen in general.

The Rev. ROBERT ASHTON confessed he was not a convert to the proposition of Mr. Rogers, and he was less disposed to assent to it from its very cautious character. It appeared to him that the interpretation of their rules in a non-natural sense was a course unworthy of that body to adopt. Were they a body of Independents, and was it their pleasure and determination to destroy that honourable position which they had held before the church and before the world for 200 years, by merging it now into the general body of Independents and Baptists? (No, no.) He wished to look at the question practically. Here were churches desiring to be united with them in order that Baptist brethren might come into that Union. Independent brethren did come in, and the simple question was, should Baptist brethren be admitted into full membership with themselves. They did admit them as visitors; were they now to become full members? He considered that if they were admitted it would be a Nonconformist union instead of a Congregational union. He would therefore move the previous question. (Hear, hear.)

The Rev. Dr. GEORGE SMITH, after a few introductory remarks, spoke as follows:—

If I thought that the admission of brethren connected with union churches was to gag us in relation to the question of baptism, I never would be a party to their admission. But I believe they have too much delicacy of mind, too much gentlemanly feeling, too much liberality of view ever to desire that we should be silent upon that point. We have often found a difficulty in working with brethren of anti-Pædobaptist opinions with that baptism as a denominational badge. It is not so with you. You hold your opinion in common with the entire Church of God, with the exception of the Baptist brethren; therefore our people are not educated in reference to this subject as they are. We do not put it forth in the prominent way that they do. I only hope that the discussion we have had here to-day will influence us all, and that we shall go home and try to make the most of infant baptism in our churches and congregations. In that committee I was one of the twelve, not one of the nine. I greatly honour my dear friend, Mr. Ashton, for a nobler-minded man I do not know. I admire his confidence and his

courage in standing in the gap under existing circumstances. I honour my friend for having candidly put forth his opinions. I honour my friend Mr. Spicer for having done the same. But just suppose that you carry the question in the way that has just been proposed to you. It will come up again; it will be like the miserable Reform question. (Laughter.) My friend has talked about the breaking out of waters, I think it is rather like a letting in of waters. (Laughter.) The question will come up again and again. Had we not better get rid of it to-day? I think we had, and I think that few persons who are applicants for your fellowship will do you any dishonour. I have not been hitherto favourable to the admission of these churches, but for the sake of approaching to something like unanimity, and candidly admitting that my judgment has been considerably influenced by what I have heard from Mr. Kelly, Mr. Rogers, Dr. Vaughan and Dr. Halley, I have come to the conclusion that it would be the right and the proper thing to admit these brethren and their churches to our fellowship. (Loud applause.)

The resolution was put to the meeting, and, amid loud cheers, was carried by a large majority.

ALTERATION OF CONSTITUTION OF COMMITTEE.

The Rev. R. J. ASHTON, B.A., moved the following resolution respecting the number of the committee:—

That in accordance with the statement respecting the number of the committee contained in the report, and now adopted by the assembly, the following be the seventh rule of the constitution:—

That the committee consist of thirty-six members of Union—ministers and lay gentlemen in equal proportions—resident in London and its vicinity, and of the same number and in the same proportion resident in the country; all of whom shall be nominated by the preliminary meeting, and chosen by the assembly at its annual meeting.

The treasurer and secretaries to be members *ex officio*. Seven, exclusive of the officers of the Union, to be a quorum.

The resolution having been seconded was carried unanimously.

A large company afterwards dined together at the Bridge House Hotel.

CONGREGATIONAL UNION OF SCOTLAND.

The annual meetings of this body were held last week at Dundee. The proceedings commenced on Tuesday by a meeting in reference to the Ministers' Provident Fund, from which upwards of seventy of the pastors of the churches derive benefit. The meeting in connection with the Theological Hall followed; Mr. P. Watson, of Dundee, in the chair. The Secretary's report, read by Mr. JARVIS, stated that during the year twelve applications for admission to the hall had been received, and of these nine had been accepted on probation. The reports of the Professors on the progress and conduct of the students were satisfactory. The Treasurer's report showed that the subscriptions and collections during the past year for the funds of the hall amounted to 427l. 8s. 8d., and the total amount of revenue, including balance from last year's account, was 977l. 9s. 2d. The discharge side of the account showed a balance in the bank of 569l. 19s. It was stated that the ordinary contributions of the churches for the year exceeded that of last year by exactly 4s. 4d., which is at the rate of an increase throughout all the churches of 1d. a-week.

After some remarks from the Rev. Dr. GOWAN, the Rev. THOMAS GILFILLAN, of Aberdeen, moved the adoption of the Secretary's report, and referred to the progress of the students and teachers of the hall, whose learning, he thought, was keeping pace with that of the times. He went on to state that ministers should not teach theology, but religion.

As I understand the word theology, ministers are not teachers of theology. They ought to be theologians, no doubt, but the less they obtrude their theological learning in the pulpit, the more effectively will they do their great and good work as the ministers of religion. This has long been my conviction, that theological teaching is not the work of the Christian minister as such. I suspect, however, that in holding this view I am one of a minority. Talking, the other day, with a ministerial neighbour of mine, he came, in course of conversation, upon this very point. Of my deprecating the notion that a minister's business was the teaching of theology, my good friend lifted up his voice, "Not teach theology! Then what are we to teach?" Of course the answer was, "Religion—religious truths and duty—as we know it from Scriptural study and from our experiences of life"—an answer which seemed to my friend more novel than satisfactory. At all events, it will be conceded by him, and, I think, by most thoughtful observers, that theologically educated men (as I hold all ministers ought to be) are in danger of giving too professional a tone and complexion to their utterances in the pulpit—to forget that many technicalities which are so useful in the study or the class-room are useless, nay, mischievous, when brought into public discourse. Some medical men in these days are learning to speak and write untechnically. Much more need is there for ministers to recognise the important difference between the theological chair and the pulpit, and speak to men with undocctrinal simplicity and clearness.

In conclusion, he said—

Those who are now entering on the work of the ministry will have need of all their strength and courage in these coming years. To steer their way between the Scylla of Ritualism and the Charybdis of Rationalism will require a clear eye, a stout heart, and a strong hand. To be thoroughly Evangelical in the substance of their ministry, yet to keep free from those bigotries which have brought Evangelicism into contempt; to elevate the tone and style of public worship, without condescending to unwonted practices which offend the generation of the faithful; to assert and wield our own advantages as the freest of the free churches, yet ever to "remember those who are in bonds as bound with them;" to act thus in the years of their ministerial course, will require no ordinary strength of character and strength of faith.

EDWARD BAXTER, Esq., of Dundee, seconded the motion, and gave his decided approbation to the institution.

The Rev. ENOCH MELLOR, M.A., of Liverpool, a delegate from the Congregational Union of England and Wales, next addressed the meeting at length. He alluded in a forcible manner to the small salaries of the ministers, and the consequent drawback of getting students for the ministry.

In the evening, a sermon was preached in Ward Chapel, by the Rev. Enoch Mellor, M.A., Liverpool. There was a full attendance. The rev. gentleman selected as his text, 1 Cor. xv. 14-17. He divided his sermon into two parts—first, the resurrection of Christ, a miracle; and second, His resurrection, a seal. The discourse was an eloquent one.

The Union breakfast took place on Wednesday, in Lamb's Hotel—the Rev. D. Cook in the chair. Short addresses regarding various benevolent schemes and organisations connected with the body were delivered by the Rev. Messrs. Cullen, Masson, Russell, Murray, Moir, and others. The proceedings throughout were peculiarly pleasant.

The annual meeting of the Union was held in the Castle-street Chapel, on Wednesday, at twelve o'clock—the Rev. Mr. ARTHUR, of Aberdeen, who occupied the chair, delivered the opening address. At the outset he glanced at the early churches and their times, when the current of public feeling and a hostile magistracy were against them, and contrasted them with those of the present. As a denomination they had existed in Scotland for seventy years. In referring to the great want of statistical information, he suggested that in future they take means to secure the most complete annual returns from the churches as to membership, contributions, Sabbath-schools—in short, everything connected with the churches, as these would be most useful for the sake of comparison, and would show accurately how they were progressing. It was indefensibly wrong that they, as a Union, should have been so long without keeping such statistics. He next spoke at length of the objects of the Union, dwelling principally on its efforts as a Home Mission Society to form congregations; and, in this capacity, he said they had been abundantly successful in the little they had undertaken. In conclusion, he adverted to the necessity for increased liberality.

After the address, the Rev. Mr. Russell introduced the Rev. Enoch Mellor, of the English Congregational Union; the Rev. Mr. Bain, Strait, and the Rev. Mr. Leslie, Tyrone, from the Congregational Union of Ireland. The Rev. Mr. RUSSELL, secretary to the Union, then read the reports from the aid-receiving churches for the year, from which it appeared that there had been great revivals at Kilsyth, Cambuslang, and other places, and that the membership of the Church was increasing.

Mr. M'LAREN, Edinburgh, treasurer to the Union, read the financial report, from which it appeared that while the revenue for the past year was 1,321l., the expenditure had been 1,712l., leaving a deficiency of 391l. The treasurer then, departing, as he said, from his usual practice, made an appeal to the churches for increased support to the Union. He said that thirty years ago the subscriptions to the Union were within 114l. of those of the present year—or, if they deducted the subscription of one generous member of the church in Dundee, the revenue for the year just ended was only greater by 80l. than that for 1837. He pointed out that this increase was miserably disproportioned to the increase of the prosperity of the Church, and urged on all, in very feeling terms, the duty of increasing their contributions as God had prospered them.

The Rev. Mr. COWAN, Kirkcaldy, moved, and the Rev. Mr. JACKSON, Stirling, seconded, the adoption of the report, which was unanimously agreed to.

In the evening a public meeting was held in the Ward Chapel, which was also well attended. Mr. George Rough presided. After some remarks from the Chairman, the Rev. Enoch Mellor delivered an address, in the course of which he referred to the condition of Congregationalism in England. He stated that there never was a period when Independency was so mighty and so terrible in its might as the present time. The Independent and Baptist Churches, he said, constituted the very antagonism to the Church of the State. In referring to the inroads which Dissenters had made during the past dozen years on the "Church-of-Englandism," he said the day would soon come when there would not be a bishop in the House of Lords, nor the ghost of one. They would be sent where they ought to be sent—to their sees to see after their business. (Laughter.) He also referred to the Church of England as being a "Nursery for Romanism." The Rev. Mr. JARVIS next spoke in reference to the changed circumstances of the country and the churches since seventy or eighty years ago, and the importance of maintaining alive the missionary spirit of the churches in their origin, and to adapt their missionary operations to the changed circumstances of the country generally. The Rev. J. C. JAGO, Kilsyth, next gave an account of the religious awakening in Kilsyth, and the great change for the better that had come over the village. After several votes of thanks had been awarded, the meeting separated.

CHURCH MISSIONARY SOCIETY.

The sixty-eighth anniversary of this society was held on Monday morning in Exeter Hall; the chair was taken by the president of the society, the Right Hon. the Earl of Chichester. There were a number of bishops, dignitaries of the Church, clergy, and other gentlemen present.

The report stated that the receipts for the year from all sources were about 150,356l.; the expenditure 13,828l. beyond the receipts. Amongst the events of the year was the jubilee of the West African Church, which now numbered nearly 6,000

communicants, who had raised a jubilee fund of 830l. The climate had been very fatal to their European missionaries, but a band of native clergy had risen up to supply their place. The number of foreign missionaries in India is 519, and the sum annually spent on missions is 250,000l. The present state of India is stated to be full of promise.

Some Mohammedans have practically discarded Islamism, and even express entire disbelief in Mohammed, yet have not joined the Christian Church. In districts severely visited by scarcity and disease, increased collections have been made. Tinnelly could almost support the sixteen native clergy already labouring there, if the contributions for various religious purposes were accumulated in one pastorate fund. The native congregation at Agra has during the year raised 40l. for its native pastor. At Meerut the diligent and self-denying efforts made by the native Christians for the maintenance of their pastor, are as interesting in detail as they are satisfactory in principle. The mutiny ten years ago deprived the missionary stem at Meerut of its branches, but nine have since put forth and grown on the parent stock. During the decade, 410 adults have been baptized. The native church contains nearly 800 members, of whom more than 300 are communicants. Such is the India of our day. The foundations of Mohammedanism and Hindism are crumbling, and that foundation, other than which no man can rightly lay, Christ Jesus, is being slowly but surely laid.

The two missionaries supported by the society in Madagascar have been removed from Vohimare, where the population was small and scattered, to Andavorante, an important town on the coast, through which travellers both from the north and south pass on their way to the capital. At the extreme points of the Chinese mission-field, Hong Kong and Peking, little success has been obtained. Prolonged war has caused desolation, depression, and demoralisation throughout the greater part of the New Zealand mission, but there was a general opinion that the society must not withdraw from that colony, although the work is now more colonial than missionary in its aspect. The following are the statistics of the missions:—

	1861	1865	1866	1867
Stations	144	148	148	154
Clergymen : European	198	201	190	198
Native and country-born	89	79	85	87
Total number of clergymen	287	280	275	285
European laymen : schoolmasters, lay agents, printers, &c.,				20
European female teachers (exclusive of missionaries' wives)				7
Native and country-born catechists, and teachers of all classes, not sent from home			1,746	
Number of communicants (1861) 21,064, (1862) 21,261, (1863) 18,110, (1864) 18,124, (1865) 14,155, (1866) 14,688. The returns of the New Zealand Mission have not been received here on account of the disturbed state of the country.				

The society has also withdrawn from 77 stations, chiefly added to parochial establishments in the West Indies, or transferred to the native Church in Sierra Leone, containing 10 native clergy, 4,356 communicants, and 12,866 scholars.

The adoption of the report was moved by the Bishop of NORWICH, in the absence of the Archbishop of Armagh. The Dean of CARLISLE seconded the resolution in a lively speech. The Bishop of CORK then moved:—

That the political and social state of the world, no less than the aspect of the visible Church of Christ, should stir up the servants of the Lord to enlarged zeal in witnessing for the truth of the Gospel, and in promoting the expansion of the kingdom of grace among all nations.

The resolution was seconded by the Rev. H. B. TRISTRAM, vicar of Greatham, and was carried unanimously. The Bishop of VICTORIA moved the third resolution:—

That the success graciously granted to present efforts should stimulate to earnest prayer for duly qualified men and sufficiently enlarged means to enable the society to make a decided onward movement in the whole mission-field.

The resolution was seconded by the Rev. R. P. GREAVES, missionary from North India, and was carried unanimously. A vote of thanks to the noble Chairman terminated the proceedings.

An adjourned meeting was held in the evening, presided over by the Rev. Canon Miller, D.D.

THE IRISH EVANGELICAL SOCIETY.

The annual meeting of this society was held on Monday evening last at the Poultry Chapel. Charles Reed, Esq., presided, supported by the Rev. W. Tarbotton, secretary; the Rev. J. H. Wilson; the Rev. T. W. Aveling; the Rev. LL. D. Bevan, LL.B.; the Rev. A. Buzacott, B.A.; the Rev. J. Pulling; the Rev. W. Marshall; the Rev. J. D. Kewer Williams, &c. After singing and prayer,

The CHAIRMAN said a very large meeting at the present season of the year could hardly be expected, but he was glad to see so many present. It was not numbers after all from which impressions of power were to be derived. He did not feel at all discouraged. They were engaged in a good work, and they had a good report to present. That society, it was true, did not come before them with the majesty of certain great missionary societies; such societies, and he was glad of it, attracted large patronage. They did not desire to take from any of them one iota of the support yielded to them. At the same time they desired that Ireland might share in the sympathies and benevolent exertions of those who supported Christian missions. He rejoiced that good and faithful men were labouring in that Popish country, and they deserved to be supported, to be kept free from worldly anxieties that they might pursue their work with comfort and with all needful energy. The supporters of this society had many proofs that God was blessing the labour of His servants. There was a time when any meeting upon Ireland would have

attracted thousands. Let all remember that the cause was the same, that their God was the same, and that if they continued faithful the blessing which had marked their past history would still be vouchsafed to them. Having on the last occasion entered fully into the field and operations of the society, the Chairman said he would content himself with expressing his hearty sympathy with the objects which it contemplated. He could not, however, sit down without expressing the thankfulness which he was sure was felt by all, that their secretary, the Rev. W. Tarbotton, had been protected in a time of great danger. He had been thrown down in the street, but although run over he was not fatally injured, as he might have been. He was, through the mercy of Providence, strong enough to be present at the meeting, and to read as in former years his own report. (Cheers.)

The Rev. W. TARBOTTON read the report, which, referring to the difficulties of the society in Ireland, said that by none of the sections of the church of Christ labouring there had the spiritual results realised equalled desire. But the society was not discouraged, and were able to record gratifying successes in their retrospect of another year.

Notwithstanding the many difficulties arising from poverty, bigotry, emigration, political excitement, and wide-spread disaffection, the stations of this society have during the year past been favoured with many—and in the case of some of them with special—indications of the smile of heaven. Through the labours of your agents, so devotedly working in Ireland, many ignorant ones have been instructed, many victims of superstition have been rescued, many fainting hearts have been strengthened and edified, many precious souls have been saved, through Jesus' blood and the Spirit's grace, from everlasting ruin.

Various details are given on the subject—the various stations being reviewed. Reference is made to the work carried on in Dublin (where a town mission and suburban post have been added during the year), Cork, Belfast, (with one self-sustaining church, and another assisted by the society), Galway Armagh (where seven out-stations are supplied by the Congregational minister), Newry, and Sligo (where the Rev. N. Shepperd is the pastor of a self-sustaining church and an evangelist is employed). Cheering prospects are reported relative to Coleraine, Mallow, Ballycraigy, Donaghry, Moy, Richhill, &c. At Strath there is one central station and fifteen out-stations, and at other places out-stations are occupied by evangelists, of whose labours generally a good report is given. At the various stations of the society a considerable sum has been contributed, for different purposes, in connection with the cause of Christ. The financial condition of the society is better than might have been expected. The receipts have been, within a small amount, about the same as those of the preceding year; and whereas the society began the year with a balance in hand of only 3l. 12s. 7d., it ends it with a balance of 110l.

The liabilities of the society, however, at the present time (one month of the quarterly payments due next Midsummer having already expired) considerably exceed the amount thus in hand. Many new friends, it is pleasant to add, have come to the help of this good cause, and it is confidently hoped and believed that the more extensively and accurately the important, though unobtrusive, work the society, under God, is doing, the more numerous will such accessions become.

The treasurer's account was read, showing that the income of the society was 2,633l. 13s. 7d., and its expenditure 2,523l. 4s. 11d.

The Rev. W. MARSHALL, of Cambridge-heath Congregational Church, then moved the adoption of the report and the appointment of the committee for the ensuing year. He said he moved that resolution with great satisfaction, although with some solemnity of feeling after listening to the details of the report. The claims of Ireland were so strong, so imperative, and commanding, that he felt his inability to advocate them with the power which they deserved. Among the many societies in active operation at the present hour, he fearlessly asserted that the Irish Evangelical occupied a high rank. He knew of no missionary enterprise which they should espouse with greater ardour and prosecute with greater zeal. He laid this down as the basis of what he had to urge because of the coldness with which that society had sometimes been viewed. That coldness had chiefly arisen from the supposed want of success which had characterized the history of the society. Some because of the smallness of the fruit, and because of the numerous difficulties which stood in the way, had even counselled giving up the society. They said the good done by it was so small that it was better to put forth energy in another direction. He never heard of this without thinking of the Duke of Wellington's famous saying, "Look to your marching orders, gentlemen." (Cheers.) He reiterated this saying for the benefit of those who were looking coldly upon Ireland: he asked them to look to their marching orders, and if they had faith in them, and faith in the God who gave them, they would never dream of abandoning the work because it had not been crowned with the success which they could have desired. It was true that the characteristic of weakness was that it could not wait, but it was also true that "he who believed should not make haste." (Cheers.) He held that the legitimate effect of difficulty in a good cause should be to increase their determination. If they found evangelisation going on slowly, why should their hearts give way to unbelief? Instead of saying "the work is vain," they should be stimulated to renewed earnestness and activity, believing that it was their work which was

inefficient, and not the power of God's Gospel which had become weak. (Cheers.)

The Rev. LL. D. BEVAN, LL.B., seconded the resolution. He said he never thought of Ireland without remembering some of the incidents connected with the Irish famine, when there were almost daily incursions of Irish into the little seaport town in which his boyhood was passed. Those immigrants were some of the saddest specimens of humanity that eyes ever beheld, and came over with the marks of starvation and appalling destitution upon them. It had been a matter of interest to him, however, to watch how these immigrants had grown and changed. The first lot were beggars; they crowded the workhouse, and their children took up with semi-pauperism; they went about collecting bones and rags, as vendors of illicit goods, and they stood a chance every now and then, not only of being turned away from people's doors, but of being kicked out of the town by the police. He had found, in following up the history of many of the Irish who came over during the agony of the famine period, that these children were beginning to taste up with regular employment. They had improved in manners, they had become better men, and were being changed from the pauper class into thoroughly respectable persons, who did not need to be talking constantly about their wrongs, but were able to supply their own necessities. (Cheers.) Now it seemed to him that something of this kind of change had to be gone through in Ireland. The next generation would be better, and the third generation might come out a self-helping race. It was a great problem now to produce such a result at once, without waiting for a generation, to go at once and change them from troublesome, noisy people into respectable persons. He thought the Irish Evangelical Society was doing some little towards this great work. Not all of it; not all that needed to be done, but as much as they could, by means of the assistance they rendered. Therefore the society well deserved that assistance which British Christians could give, because it took hold of the people of Ireland, and sought to regenerate society there. Roman Catholicism was at the root of most of the evils under which Ireland groaned, but that society was meeting Roman Catholicism. It went with pure Evangelical truth; not with a belief in saints and Mary, but in the One Mediator; it went teaching trust in the One Great Sacrifice, not in the offering of the Mass, and he thought that thus the society would be useful in meeting some of the great evils which afflicted Ireland. (Cheers.)

The resolution upon being put to the meeting was carried unanimously.

The Rev. HENRY SIMON, of Tolmer-square Congregational Church, next moved the following resolution:—

That, believing the glorious Gospel of Christ to be the only sufficient remedy for Ireland's woes, and the noblest impulse to her material, social, and spiritual enfranchisement and happiness, this meeting would recognise in the matchless love of Christ, as manifested in His atoning death and final commission, the great inducement to effort and to prayer for Ireland's conversion.

He said he thought the Irish Evangelical Society in one respect was in a fortunate position; at least, in a more fortunate position than many others celebrating their anniversaries just now. The society could not say that the country in which it was interested had not been in the public heart since its last annual meeting. The great difficulty was to keep people interested for twelve months in the operations of a missionary society. It was almost impossible to keep people alive to China, India, Madagascar, and the claims of heathendom generally. As soon as the anniversary was over churches went to sleep until the time came round when the announcement was made "that on Sunday next sermons will be preached," &c. Then when the announcement was made, people all came prepared to hear glorious news, prepared also with a glorious collection of small coins, threepenny pieces especially, and then they went to sleep for another twelve months, to think as much of the heathen as the heathen did of them. This was the kind of anniversary spirit in many churches. (Hear, hear.) Now it could not be said that Ireland had not been in the thought of Englishmen since the last meeting of that society, and therefore it had one advantage. Fenianism had kept Ireland by much in the thought of Englishmen during the past twelve months. What to do to mend matters in that unhappy country was a grave problem. He thought the descendants of the Puritans had a great mission in that country. With the rise of Puritanism it was well known the trade of England became developed; the qualities of the Puritans had much to do in making England strong, commercially and morally. So also was it in America: the men of Plymouth Rock had much to do in making that country what it was. He believed that what Ireland wanted was an infusion of the noblest qualities of Puritanism to make her what God would have her to be. (Cheers.) Many were the motives which should induce British Christians to proceed with the evangelisation of that land. Men often talked of the reflex influence of mission work on the workers, and this applied specially to Ireland. From no place would such blessing be derived if her sons were made Christians. In conclusion, he would say the old truth that was often too much forgotten amid a host of motives ordinarily suggested, that it would be for the glory of Christ that Ireland should be converted unto Him. (Cheers.)

The resolution was seconded by the Rev. J. WHITE, Belfast, who spoke with a strong Hibernian accent. He commenced by saying that every bit of him was

Irish—(laughter)—and that he was not ashamed of the fact. He thought he had a few things to say that those present might like to hear; but he would stop the moment the ladies lifted their hands to intimate that he had said enough. He had listened with peculiar interest to the speeches which had that evening been delivered. He never, in short, heard a lot of Englishmen talk so sensibly about Ireland before. (Laughter.) Generally speaking when Englishmen began to talk about his country they seemed to lose their wits altogether, entirely to take leave of their common sense. He was much struck with Mr. Marshall's speech. At first he wondered as he listened, but as the speaker proceeded, the conclusion burst upon Mr. White's mind, "Why, he has been there!" (Laughter and cheers.) "He has seen us in our poor homes, studied our peculiarities, and was well acquainted with that ecclesiastical medicine which the priests of Limerick used—a crack on the skull from the cudgel." Well, he (Mr. White) hoped that the meeting of that evening would result in a still deeper interest being felt in his beloved country. The resolution spoke of the Gospel of Christ as the only means, "the only sufficient remedy for Ireland's woes." He fully believed that. Ireland was suffering from many woes, social, political, and ecclesiastical, but he believed that when she received the Gospel she would be cured of them all and rise in the scale of nations, until she fairly rivalled England herself. (Cheers.) The Irishman was capable of doing anything which the Anglo-Saxon had done. Some one had said that evening that the Irishman was not capable of making money. He (the speaker) thought that was a great mistake. The Irishman could do anything in that direction that the Anglo-Saxon could do. (Laughter.) Socially, he would rise if he had the chance as well as other races. Had not Ireland possessed her Wellington? Had she not produced sons many of whom had stood in Parliament and been an honour to their country? (Cheers.) Let an Irishman be put under proper influences—let the truth as it is in Jesus take possession of his mind—and he was as capable of rising in the social scale as any other man. With regard to the woes of Ireland, he would say that she was very much like a patient who had been labouring under a fever, intermittent fever perhaps. She had had her doctors and physicians many. She had been "blistered" with some pretty hard writing in the papers; she had received homoeopathic doses of legislation in Parliament; she had been bled, and some of her best blood had flowed over to America, and left some of the worst behind. Some of the physicians had inflicted upon her "the cold-water cure." (Great laughter.) For instance, a certain Scotch physician had said that the best way to cure Ireland was to bring her out a hundred miles into the Atlantic, and dip her down, and he thought that would cure her of all her complaints. He (the speaker) had no doubt it would. (Laughter.) Then others had talked about Ireland, using the word "scum" in describing her people; but they should remember that wherever there was scum there was always sure to be something good at the bottom, if only they could get at it. The truth was, Ireland was not so bad as she was represented to be. The question was, what was to be done with her. It was almost hopeless to think of converting her Roman Catholic population. It would be far easier to make a Hindoo a Christian than to convert the Roman Catholic of Ireland to Christianity. At the same time it should be remembered with thankfulness that by the blessing of God, hundreds of Roman Catholics had been brought under the influence of the truth and had been saved. (Cheers.)

Upon the motion of Mr. R. A. BOYD, seconded by Mr. JAMES TOWNLEY, the best thanks of the meeting were presented to the Chairman, and after the benediction had been pronounced, the proceedings terminated.

HOME MISSIONARY SOCIETY.

The forty-eighth annual meeting of the friends and supporters of this Society was held at the Poultry Chapel, on Tuesday evening.

The chair was taken by S. MORLEY, Esq.

The Rev. JAMES H. WILSON read the report, which stated that during the past year 175 lay evangelists had been employed by the society, being an increase of ten as compared with last year, and of sixty as compared with six years ago. If the committee had the means, twenty additional evangelists could at once be placed in the field. The report, after stating that the main work of the society is co-operative with county associations, mentions that during the past year it has been instrumental in the preaching of the Gospel in 710 towns, villages, and hamlets, containing a population of 650,000 people, spread over thirty-seven counties in England and Wales. In the mission chapels and rooms there were about 40,000 hearers, 16,000 children in the Sunday-schools, 1,960 teachers, 1,260 young men and women in Bible-classes, 114 mission stations, 65 evangelists, and 230 voluntary lay-preachers. The urgent need for increased missionary effort in the rural districts is illustrated as follows:—

If the Bible is now to be found in every parish, and almost in every house, the "little prayer-book" of the Ritualists, with its prayers to the Virgin Mary and its idolatry of priesthood, is to be found by its side. If the Sunday-school be in every village, it is a mournful fact that multitudes of children are taught to rely on signs and symbols and sacramental service, instead of the simple Gospel as taught by Christ. If open persecution be restrained in most cases by the force of public opinion, it yet prevails in others, while gifts of public and private charity are made conditional on attendance at the parish church; and yet those mission churches,

by the Divine blessing, are overcoming this evil with good. We have been told, says Doctor Vaughan, in view of this state of things, "that if you would see the weakness of Dissent you must go to the country; but I say, in view of what our mission churches have now to struggle with—and are resisting and overcoming—if you would see the strength of Dissent go to the rural districts of England." The appendix to this report teems with facts which show how extensively the system of opposition now prevails, and how much need there is for earnest workers and wise and prudent action to meet it. A few cases only can be mentioned here. In connection with one of our churches in Dorset where two widows. On the death of their husbands the rector of the parish sent for them, and offered to provide for themselves and children if they would leave the chapel and attend the church; but they declined the condition, and still remained faithful to their principles. In Northamptonshire one of the Society's evangelists had been so successful that the villagers generally receive his visits, and in large numbers attend his meetings in the cottages and in the open air. But the incumbent, at first indifferent, next opposed him, and, finding all his efforts by gifts and promises unavailing, the squire came to his aid, and warned the labourers on his estate that if they attended the meetings of our evangelist, or received him into their houses, they would get no more employment. In Exmouth, the lord of the manor has all his tenants and leaseholders bound to permit no Dissenting chapel to be built on his property, and in Worcester, in consequence of similar unjust restrictions, there are parishes where no Dissenting place of worship has ever been, or by the present law can be built, and where many of the people are sitting in the region and shadow of death. These facts, and others of like character, have been recently brought to light by the reports of our evangelists at county and other meetings, and show on the one hand how the work of God in the villages is hindered, and on the other the need of that peculiar kind of effort which the agency of this society supplies.

The need of increased evangelistic power has been made yet more plain by facts and figures laid before conferences held at Newcastle, Hanley, Truro, York, and other places during the past year, and which were attended by the treasurer and secretary of the society.

At Hanley it was shown that half of the sittings in the churches and chapels of North Staffordshire were not occupied. At Truro, notwithstanding all that the Wesleyans had done, there was proof of an appalling amount of spiritual destitution. At Newcastle the statistics adduced by the Secretary of the Association proved that, while in some centres of population there had been increased attention to spiritual things, indifference prevailed to a painful extent in other parts of the counties of Durham and Northumberland. At York it appeared, from a paper read to the conference, that, while there had been a considerable increase of churches during the last twenty years, not a few of the smaller fellowships had sunk down into a formal state, and for years past made no progress. At these and other meetings of a similar description there were many things to encourage the friends of Home Evangelisation, not the least important of which was the earnest and devout spirit by which they were characterised; but in many places spiritual life [was] [the] exception, and moral desolation the rule.

There are, however, many gratifying results to be recorded as flowing from the operations of the society, such as new chapels at Sunningdale and Rugby, a new mission among the miners of Dawley in Shropshire, and new stations at Hythe, and in Devon, Sussex, Norfolk, and Kent; while the reports of the county associations testify of great activity and cordial co-operation with the Home Missionary Society. The scheme of lay evangelists appears to answer well.

In Sussex, for example, 10 evangelists were employed last year. Their districts comprehended 130 towns, villages, and hamlets, with a population of 53,878. Of these, 3,970 families were under visitation; services were held in 9 chapels and 19 rooms; the average attendance has been 1,148. They had made 30,000 visits, and held more than 1,000 meetings, which were attended by nearly 40,000 people, besides 28 open-air services, which were attended by above 2,000 persons; and they had brought 100 individuals, who were living in open neglect of the means of grace, into connection with the fellowships to which the evangelists belonged. Taking this as showing a fair average of the work done by the 65 evangelists who have been employed during the year, it will appear that 780 villages and hamlets, with 323,000 people, were under visitation by this agency alone, and that they had made nearly 200,000 visits, held 6,000 meetings, and brought more than 500 persons into circumstances which give reason to hope that most of them have been savingly converted. The total number of members received into the fellowship of the mission churches in 1866-7 is about 800. To give some idea of the extent and importance of this increase, imagine four new churches of 200 members each added to the number of our churches previously existing in London, and this will represent the positive good done, by the Divine blessing, on the agency of the Home Missionary Society last year among the rural districts of England; but who can estimate the relative good accomplished by the distribution of 250,000 tracts, the sale of 2,500 copies of the Scriptures, 100,000 periodicals including our denominational magazines—the *Cottager*, the *British Workman*, and the *Band of Hope Review*.

The committee, in conclusion, appeal for an increase of resources, so that the number of evangelists may be increased to 100. For this and other work they urgently need 2,000*l.* additional income. With respect to the increase of their lay agency, it is said:—

The cost to the Society is only 20*l.* a-year for each evangelist, the other two-thirds of the salary being raised by county unions and friends of the mission in the districts where they are employed. Any benevolent individual approving of this work may, by payment of 20*l.* a-year, ensure the constant employment of one evangelist in any district where the society is connected with county unions; and your committee cannot but hope, now that the real character and objects of the work are known, that not a hundred, but twice that

number, will be engaged. Voluntary agency is chiefly confined to the Sunday; but here is a simple agency for every day of the week.

One valuable result of the labours of the Home Missionary Society has been so, by means of the liberal offers of the treasurer, to stimulate the zeal of county associations that their means have been largely increased, in one case from 50*l.* to 300*l.*, in another from 150*l.* to 500*l.*, and in a third from 180*l.* to 900*l.*, results which, however gratifying, increase the demands upon the central society.

The CHAIRMAN said he wished to throw more than usual solemnity and earnestness into his appeal on behalf of the society. Every year's experience with the work deepened his conviction as to its importance. It was a subject of deep regret that in this second half of the nineteenth century a Home Missionary Society should be needed in England. Yet there was no denying the fact that neglect of public worship is the rule in England, and attendance on public worship the exception. He thankfully acknowledged the fact that the churches were to a large extent awakening to a sense of their obligations and responsibilities in connection with this work, and were responding with kindness and liberality to the appeal of the society. He had to speak thus, especially of the county associations, arising, no doubt, from the fact that they approved of the motives of the society. Still lethargy and indifference was the rule. The stereotyped guinea a-year was the rule with a large proportion of their church members; nay, very few of them reached a guinea a-year, as he could testify from a careful inspection of the county associations. They wanted a different state of things from that; they asked for largely increased funds; and they pressed their country friends to bring the work under the powerful and earnest attention of their church members. He was convinced that the comparatively slight amount of aggressive effort in most of the counties arose from the fact that the churches were not alive to the value of the religion which they professed, or they could never be content to remain so inactive among the neighbouring populations, where it was notorious they had neither church nor chapel. This was a work that could not be done by ministers. It was physically impossible that an earnest minister, who undertook the pastoral work connected with his congregation, could do the work that was required in this direction. Yet the first effect of bringing activity and earnestness to be the rule among his church members, would be to fill his place of worship itself, and so to strengthen his hands, and to make him an increasing power in the work with which he was connected. There were few objects which a man could set before himself more thoroughly connected with the true interests of his country than to indoctrinate earnest men with these views. They had yet to wake up to this work of Home Missions. The extent of the spiritual destitution, of the want of the means of grace, was so grievous, that, in spite of all the appliances that existed, they needed to have work and church membership more distinctly impressed upon their people as synonymous terms. As a rule, he cared little for statistics. Provided there was earnest effort in a right spirit, the blessing must come. Now, it occurred to him that the physical condition of the people was a point which had a most intimate relation to religious effort. They had need to interest themselves in the condition in which their poorer neighbours were living, not only in London, but throughout the country. He was at the Mansion-house Committee for the relief of distress in the East of London, and he was thankful that he was, because it brought him into closer connection with the poor; and he and other earnest men were forced to the belief that something must be done to elevate the poor. He was losing faith in mere legislative arrangements. We needed a great change in the operation of our poor law. The duty of administering relief had become too perfunctory. It was not money the poor wanted so much as the kind and loving spirit which showed an interest in the condition of the people. Sympathy and kindness would do much towards winning their hearts and preparing them to listen to religious truth; and this was a result which he thought might be obtained by more activity among the members of their churches. He might also remark that their evangelistic agency was growing in interest. By the appointment of men, most of them innocent of college education, and therefore, he ventured to think, infinitely more fitted for the work they had to do, they were getting into the cottages of thousands of the poor in a way they had never succeeded in doing. He thanked God for the establishment of the institutions in Bristol and Nottingham. While thoroughly believing in the necessity of a thoroughly educated ministry, having regard to the tendencies of the present day, he asked for this special work hearty, earnest, working men. They might be ploughmen. Nay, he believed one of their most successful evangelists was a ploughman, who, on the very farm where he earned his bread by the sweat of his brow, now had in spiritual communion with him the master and mistress and his fellow-workmen on that farm. This was the class of men they wanted. Let them be carefully selected, and give them opportunities of going through a short course of preparation at Bristol or Nottingham; although that might not be necessary, provided they could read the Bible, and had got religious convictions in their hearts. He believed these men to be the great necessity of the day, to be moving among the cottages of the poor, with

God's word in their hand, ready to read with the people or to pray with them. The great want was a more personal consecration, a more thorough spirit of love. He was convinced the more they deepened in conviction as to the value of religion, the more earnest they would be not to give money only, but to give personal co-operation and service, and so to strengthen the hands of those who were endeavouring to carry the blessed truths of the Gospel among the people. (Applause.)

The Rev. Dr. SPENCE moved that the report be adopted and printed. When put into their hands he had no doubt the report would be of great interest. Even the abstract which they had heard read spoke of the difficulties which they had to encounter, spoke of the work that had been done during the past year, and spoke of the help that was needed. He would try and fix their thoughts upon one or two points, especially to that one referred to rather prominently in the report—the point of the difficulties that had been encountered. Whence did those difficulties arise? where did they come from? Why, in the middle of the nineteenth century, should such an association as this meet with difficulty of any kind from any quarter? Did these difficulties come from infidels? No; they came from Christians, from those who were Christian teachers, occupying positions of influence and responsibility, connected nominally with the church of Christ in this land. That the purpose of this society, and the agents of this society, should be met with opposition and hostility, was one of the most appalling things to be recorded in the history of Christianity in this country. It was the old story: "We saw one casting out devils in thy name, and we forbade him, because he followed not with us." "Forbid him not; he that is not against us is for us." But these men did not recognise the Master's words and did not believe them. Recently, in London there had been an important conference between representative men of the working classes and ministers of the Established Church and of various Dissenting denominations. The inquiry was, why the working classes, as a mass, for the most part habitually absent themselves from church and chapel? There was one cause for it that struck him which did not come up at all to be considered on that day. In the fifteenth century there were 10,000 parishes in England. At the present day there are rather more than 11,000 parishes. Even in the fifteenth century there would probably be two clergymen in every parish, making in the Church of England, as a national church, 20,000 clergymen. Now, in 1851 there were 14,000 places of worship in connection with the Church of England—not a very great increase above the 10,000 parish churches that existed four hundred years ago. At that time the population was four and a-half millions: the population now is more than twenty millions. Thus, while the clergy of the Established Church have increased not more than 30 per cent., the population has increased more than 400 per cent. during the same time. This was the "fixed principle" of the Established Church that some people gloried in. Were they to wonder that great numbers of the population never attended church or chapel, seeing that the "fixed principle" had made no provision for this increase of population. Assuming that the clergy of the Established Church were all faithful and zealous men, here were millions of people for whom the "fixed principle" of the parish church had made no provision whatever—and could make no provision. Surely, one would think that, being Christians, glorying in the cross of Christ as they avowedly did, singing every Sunday, "Thou art the King of glory, O Christ," that they would be ready to welcome any one who came to assist them, who brought the same Bible, preached the same truth, and as heartily and lovingly, if not so scientifically as in the cathedral, said or sung, "Thou art the King of glory, O Christ"—surely they would be ready to welcome such help. Was it so? It was not so. Go into the village, into the hamlet, or into the country town, the clergyman was against them. The squire was against them. [The Dissenter was not respectable, he must be frowned down. The village doctor and the village lawyer go to church, and they are against the Dissenter. Instead of welcoming them, they frowned upon them, they repudiated them, they disowned them, and they would call down fire from heaven to destroy them, though their evangelists were only seeking to relieve the spiritual want and destitution of the people. It was sad to contemplate this spectacle. These men knew not what they did. A day of reckoning would come, and it would come in a way that they did not understand or anticipate. The Home Missionary Society then sought to meet the great spiritual destitution that had grown up in the midst of us, and to do for Christ's sake what devolved upon them to do in the enlightenment of the land. Just another reason why so many of the people did not go to church. Even the working classes and labourers in rural parishes had some grains of common sense. They saw the parson and the squire showing bitterness and hostility to any attempt to do spiritual good by others; and the result naturally came—they stood aloof, they became indifferent and careless, and they said, "Let these religious men settle their differences before we can have anything to do with them." At whose door did the responsibility of that lie? He had a growing conviction that the present state of things in England was to a great extent to be laid at the door of the fixed "principle." (Hear, hear.) A great deal of bewailment had gone forth because the working classes did not go to church. Why did not they come? Why should they expect them to come? The habit of attending the Poultry Chapel, or the

Sunday evening services at St. Paul's, would not save a man's soul. There was a work to be done outside their churches and chapels. If he were to preach sermons far more eloquent than Paul or an archangel, the people would not come. Then, they must go to the people; they must go to the homes of the poor and get them individually and personally interested in religion. Christianity is a spiritual thing; its design is to make men spiritual, to lift their thoughts above the world, above their interests and concerns here. Men did not like that, they did not naturally care for that, and they would not come for it. Children might be trained in Sunday-schools in the habit of attending places of worship; but as they grew up, alas, how many gave it up! What they had to do, then, was to go out and teach the people. In his younger days, when he was stronger, he has gone and stood at the corner of some court with his City Missionary, and when he began to preach every window in the court would be thrown open, and there would be fifty or sixty persons listening to him. This was the kind of work they needed, and this brought him to say that the most important agency of the society was the evangelists. Six years ago they had but ten evangelists; now they had seventy. This was a proof of the value of the kind of work which their evangelists undertook, and of the success which had attended the efforts of the society in this direction. Let them go on and not rest until they had seventy times seventy, scattered all over the country, wise, thoughtful men, who would go into the cottages of the poor, sympathise with the poor, and teach the word of God to them.

Mr. HENRY WILLS seconded the resolution. When he looked at the millions of our fellow-creatures unconcerned about their souls, it was to him most astounding that in such a city as London, with its three millions of inhabitants, a larger meeting had not assembled than what he saw before him. It struck a stranger more than it might a resident; but he was depressed when he saw the little sympathy there was compared with what there ought to be in such a city as London—that there was not a larger amount of Christian feeling and earnest sense of the respon-

(Continued on page 379.)

Postscript.

Wednesday, May 8, 1867.

THE LUXEMBURG CONFERENCE.

A despatch from the Hague of yesterday's date says:—The London Conference took place to-day at three o'clock, and was attended by the plenipotentiaries of the Great Powers. Besides them the Belgian, Dutch, and Italian Ministers in London, and two representatives for Luxemburg, were present. It was declared that a guarantee for the neutralisation of Luxemburg is indispensable and must form the basis of the negotiations, and the plenipotentiaries have telegraphed for instructions to their respective Governments. The next Conference will take place on Thursday, the 9th inst.

A Paris despatch states that England hesitates to give the required guarantee for the neutralisation of Luxemburg. Prussia will insist upon this point.

YESTERDAY'S PARLIAMENT.

In the House of Lords the Earl of DERBY announced the intention of Government to advise her Majesty to issue a royal commission to consider the subject of ritualism, on the understanding that it should inquire not only into the rubric relating to vestments, but into the whole of the rubrics relating to ceremonial and the forms of worship. Several bishops expressed their concurrence, but the Bishop of CARLISLE objected to the commission, and the Earl of SHAFTESBURY announced that he should still proceed with his bill. Lord LYTTELTON moved the second reading of his bill to enable the Crown to erect new bishoprics, and after some discussion it was read a second time. The Archbishop of CANTERBURY warmly supported the measure, and both Lord DERBY and Lord RUSSELL expressed themselves favourable to it.

In the Commons Mr. Gladstone gave notice of a series of questions intended still further to make clear the position of compound householders above £10, which he intends to put to the CHANCELLOR of the EXCHEQUER on Thursday. Sir JOHN GRAY then moved that the House resolve itself into a committee to consider the temporalities and privileges of the Established Church in Ireland, which was seconded by Colonel GREVILLE. In the course of the protracted debate which ensued, Mr. GLADSTONE made a remarkable speech in support of the principle of Sir John Gray's motion, and intimated that the time would soon come when he should endeavour to give effect to his opinion. The ATTORNEY-GENERAL for Ireland and Lord NAAS, on behalf of the Government, offered an equally resolute opposition to the motion, which was rejected by 195 to 183.

MARK-LANE.—THIS DAY.

Although there was a very poor show of English wheat here to-day, coastwise and by land-carriage, the demand for all kinds was heavy, at prices barely equal to last week. A few parcels of foreign wheat changed hands at late rates; but the sale for that description of produce was in a most inactive state. About 24,000 qrs. have arrived this week. Floating cargoes of grain were less active. The barley trade was heavy, at about stationary prices. Malt was in full average supply, and slightly improved request, at full quotations. There was a large supply of foreign oats on the stand. Sales progressed slowly, at Monday's currency.

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The Nonconformist.

WEDNESDAY, MAY 8, 1867.

SUMMARY.

THE first meeting of the London Conference on the Luxemburg question was held yesterday afternoon at the Foreign Office, under the presidency of Lord Stanley. Not only the great Powers, but Italy, Holland, and Belgium, are represented in this diplomatic assembly. There seems to be no difficulty in the main object of the Conference—the neutralisation of that province, but Prussia demands a European guarantee of the arrangement, which our Foreign Minister naturally hesitates to give. To assent to the proposal would be to shift the basis on which, for the last few years, our foreign policy has been founded. Surely it would be a far easier solution of the problem to allow the Luxemburgers—and such is said to be their wish—to become the subjects of the King of the Belgians, rather than to create a new diplomatic question which must hereafter trouble the peace of Europe. A further question, not easy of settlement, will also engage the attention of the Conference. Luxemburg is, at present, a member of the Zollverein. If now excluded from that German commercial bond, her merchants declare they will be ruined. But will France consent that the neutralised province shall continue to be so closely connected with Germany? We fear it is possible, if not probable, that the Conference will fail, or at least find it very difficult to mature an arrangement which will satisfy all parties. Nothing, therefore, could be more opportune than the peace movement which has so suddenly sprung up in France.

Though the Reform debates of the week have not been very exciting, they have, to some extent, helped forward the Government Bill. Thursday found the Liberal party once more substantially united, and consequently able to dictate their own terms. Mr. Ayton's amendment for reducing the term of residence for the new borough voters from two years to one year was opposed in a perfunctory manner by Sir John Pakington, but carried after a short discussion by the large majority of eighty-one. After this decisive vote, Mr. Disraeli asked time for consideration, and on the following evening announced that the Government would accept it. Once more Lord Derby called together his supporters in Downing-street to confer on the situation. From the expression of opinion at that meeting on the Hyde Park imbroglio, there is little doubt that, sooner or later, Mr. Walpole will be obliged to retire from the Cabinet. In reference to the Government Bill his lordship declared that personal rating and the personal payment of rates were vital parts of the Bill—safeguards against household suffrage pure and simple, which the Government would never accept. They would also decline to accept any amendments which aimed to release the compound householder from the limitations contemplated by the Bill.

When the House of Commons met in the evening, the Chancellor of the Exchequer explained that, though the Government could not support Mr. Hibbert's amendment, they were willing to afford compound householders further facilities for getting on the register, and would introduce some amendments for that purpose, which are to be discussed to-morrow evening. Mr. Gladstone will then propose a series of questions with the view of discovering the real drift of these new proposals, which he is puzzled to understand. The compound householder difficulty, therefore, still

remains to be dealt with. On the question of the lodger franchise the Government has given way. Mr. McCullagh Torrens, on Monday night, moved an amendment for the inclusion of lodgers paying £10 per annum in the new suffrage for householders, but agreed to bring it forward as a distinct proposal at the suggestion of the Chancellor of the Exchequer, who accepted the principle of the amendment, and declared his readiness to co-operate in maturing an acceptable clause.

The Derby Government deserve the credit of having introduced a Bill for the prevention of bribery at elections, which, whatever its defects, introduces a new and salutary principle. It is proposed that all inquiries into such matters shall be conducted, not before a Commons committee, but on the spot by an independent tribunal, and Sir S. Northcote expresses the willingness of the Government to abandon the power of appeal reserved in the Bill, if the House is willing to surrender the right of revising such decisions. The measure has been referred to a Select Committee. How much it is needed is apparent from the bold speech of Mr. Osborne, who expressed his belief that there were not thirty members of the House of Commons who had obtained their seats by fair means. But, as the member for Nottingham justly remarked, a change for public sentiment is far more needed than legislative penalties. "Bribery will continue," he said, "until it comes to be looked upon as infamous and what is termed ungentlemanly. At present it is the fashion, and no man seemed to think the worse of another because he happens to have bribed."

Last night's debate was another heavy blow at the Irish Church. Though Sir John Gray's motion for a Committee to consider the temporalities and privileges of that Establishment was rejected, the vote was nearly equal, and only a majority of twelve in a House of 378 members decided against the immediate consideration of the subject. In a most elaborate speech, Mr. Gladstone declared that the time must speedily come when the House will have to face the question with a determination to settle it, seeing that the Irish Church fulfilled none of the conditions on which a Church Establishment could be justified. "This speech of Mr. Gladstone," says the *Times*, "may be looked upon as a manifesto of his present principles, and we are not sorry that it indicates the near coming of a time when the British Parliament will devote itself fully and fairly to surmount the chief difficulty of Irish Government." Several speakers, such as Mr. Maguire, protested against the idea that any considerable section of the Irish Catholics desired to see the appropriation of any portion of the revenues of the State-Church to the endowment of their clergy; but on the other hand, Mr. Chichester Fortescue, an influential member of the late Government, declared his preference of equal endowment for impartial disendowment, and openly advocated the plan of Dr. Moriarty for applying a portion of the Irish Church revenues to the support of the Roman Catholic clergy in Ireland, without, however, subjecting them to the authority of the State. It is on the principle propounded by Mr. Fortescue that the real struggle will take place, and we have no doubt that the friends of religious equality in England will be prepared to take their part in it.

MAKING PROGRESS.

It may now, we think, be assumed with some confidence that Parliament will give the country this Session an Act for amending the representation of the people. It seems even probable that the Bill will be finally moulded into a shape which will admit of its becoming a settlement of the Reform question. Mr. Disraeli's triumphant division before Easter, as it convinced the Liberal leader that no way could be made by the mere action of political party, so it has disposed the Chancellor of the Exchequer to bend himself, as far as his followers will suffer him, to the declared wishes of a majority of the House. The principle of the measure—at least as far as relates to the borough franchise, namely, the personal payment of rates to the poor in order to qualify a householder for a vote, is to be adhered to as vital, and it now appears unlikely that the affirmation it received in the first testing division will be seriously shaken. But Government having thus satisfied its honour, and saved its position, is inclined to make the qualification as little vexatious and restrictive as may be. A very simple form of which the compound householder may avail himself without trouble and without expense will enable him to get his name placed upon the register—he will be required, in order to obtain the right of voting, to pay the full

amount at which he is rated, and will then be authorised to deduct it from his rent. But he is not to be subject to any invidious distinction. By the repeal of the third section of Sir W. Clay's Act, the compound householder of 10*l*. and upwards will (existing rights being saved) be placed upon the same footing with the compound householder below that line. The term of residence is to be twelve months instead of two years, and a distinct promise has been made to Mr. Torrens that the franchise shall be extended to lodgers who fulfil certain conditions. Another week will probably see the Bill to the end of the clauses relating to the borough franchise, after which there will be a spell of comparatively plain-sailing.

Let us see where we shall be, supposing the Bill is thus amended. Every man who has been for twelve months a resident householder in any Parliamentary borough, if he be of full age, and unconvicted of crime, will be entitled to registration as a voter in that borough by paying the rates made therein for the relief the poor. If he be a compound householder whose landlord has paid a composition-rate on account of the house in which he lives, he will have to give notice of his wish to be put on the register, and thenceforth he will be required to pay, not the sum compounded for by his landlord, but the full amount, and he may deduct the whole of it from his rent. We have, therefore, got rid of three restrictive provisions—first, the lengthened term of residence; secondly, the inequality between the 10*l*. householders, and those below 10*l*.; and thirdly, the "fine" inflicted on the latter class by the Bill, as the consequence of their demand to become voters. It is quite possible that remaining restrictions will be further toned down before the Committee have done with the Bill, and thus the chief vice with which Mr. Gladstone charged it will be virtually redressed. After all, however, the breadth of the basis on which the borough franchise will practically rest, can only be ascertained by the actual working of the measure. If the wage-earning classes really use the privilege put within their reach, the Act will turn out to be a liberal scheme of popular representation. If, on the other hand, they find the inconvenience of getting and remaining on the register so great as to prefer remaining as they are, the Act will be so confined in its operation, that in very many boroughs it will be no better than a dead-letter. It is not self-acting, as it should have been. It makes a demand upon individual energy, and self-denial, to some extent, though to what extent we, with our imperfect information of working men's habits and modes of social life, are unable yet to foresee. We can only hope that the difficulties to be overcome in pursuit of a vote are not so formidable as have been represented—but of this nothing but experience can assure us. It may be a very good or a very bad Bill, according as in practice it is found to harmonise with elements of which we are as yet wholly uncertain.

We are not so much concerned at the unexpected turn which the proceedings of Parliament have taken, as some are whose judgment we, nevertheless, highly respect. Our confidence is this—that if the safeguards which this Bill provides against too great a rush of citizens within the pale of the constitution, prove to be real obstructions in the way of permanent popular enfranchisement, they will very soon be swept away after the passing of the Bill. There will not need another out-door agitation. The working men will have the matter in their own power. They will probably qualify in large numbers for the first general election that may follow the inscription of this measure on the statute book, and they will take care that no candidate shall be returned who is not ready to relieve them of all the difficulties they must overcome before they can get their names placed upon the register. Perhaps, it is only by some such process as this that a sound machinery of representation can be peacefully obtained. The engineer may yet be hoist with his own petard. The Tories may yet put into the hands of the people whom they distrust the weapon which may be wielded for the final discomfiture of their party. When the Bill has passed, the first cry will be, "Register, register, register." And if the great body of the working-men once choose to enfranchise themselves, they will take good care to facilitate their retention of the privilege. Two or three years will bring us to household suffrage, pure and simple. These pretentious safeguards will not bear up under a strain of popular pressure. It were much wiser not to have framed them. It were wise now not to insist upon them. They will either be inefficient for their purpose, or they will presently give way. Are we too sanguine in anticipating this result? We think not.

THE HYDE PARK DEMONSTRATION.

HAPPILY, it has passed over, not merely without accident, but pleasantly. At the eleventh hour Government took the wise resolution not to interfere with the proposed public meetings, and the consequence was a quiet evening. The number of persons present are computed to have been from 120,000 to 150,000. The one resolution proposed at all the ten platforms was, all things considered, remarkably moderate. The speakers were brief—the audience was good-humoured, and the Park was cleared before night fall.

It is true that of political earnestness there were no visible signs, save the single fact that so large a number of *bona fide* work-people gathered to one spot after their daily toil had ceased, to prove that they were not indifferent in regard to their constitutional rights. How could it be otherwise? But a small proportion of them were able to hear the speaking, and very few of them either went to hear it, or cared to hear it. Their main object was to put in their appearance, and then to enjoy themselves. The weather favoured them. It was a balmy, brilliant evening, and Hyde Park was clothed in its best spring dress. The scene resembled a fair much more than a great political gathering. Many of the workmen brought their wives with them, and some of these latter brought their babies in their arms. There was no tumult—no ill-blood—no drunkenness—no severe pressure—no accident. The "roughs" did not show in any great numbers, and were probably disappointed in being powerless to create a row. Most of the working-folk were there in the dress in which they had left their several shops, factories, or employments. Some of them, however, had donned their holiday attire. The League had set its face against banners, colours, or class or party emblems, and there were very few of them, and the effect of those, of course, was lost in the immense throng. On the whole, the bearing of the multitude was this—"See how we can behave ourselves, and be ashamed of the suspicion with which you have regarded us." And in this respect, the impression made by the demonstration was extremely favourable, and may possibly prove to have been politically useful.

We feel disinclined to find fault with the Government, because all their silly steps were followed by a wise one. We suspect poor, gentle-spirited, kind-hearted Mr. Walpole was goaded into action by his Conservative and Conservative-Liberal friends. There seemed a strong disposition, not on his part, but on theirs, to bring about a collision between the middle classes and the working people. The proposal to swear in an overwhelming number of special constables, and the provisions made to carry the proposal into effect—the desire of some hot-headed Volunteers to be employed on the scene of action—the proclamation issued from the Home Office, and its formal delivery at the Council Office of the League—the large number of policeman draughted from their various stations to render service in the Park, and the military preparations made but carefully concealed—all show that there existed a strong determination somewhere to coerce the Home Secretary into what are called vigorous measures. But the right hon. gentleman having tried menaces in vain, recoiled at last from asserting a doubtful legal right, of no great practical value, at the almost certain expense of bloodshed, riot, and, it may be, insurrection. The Cabinet found a reason why they should not put a small matter to such a desperate issue, and they deserve infinite credit for having acted on their better judgment. We heartily thank them for their latest decision—we are sorry, for their sakes, that it was not their first.

But although "they may laugh who win," and "all's well that ends well," we cannot pretend to approve of the resolution of the Council of the League, at all hazards to hold the meeting. The alternative they incurred was a fearful one. They would have gained by giving way in the presence of the danger they had provoked, more credit and good-will than the Government has done. They have really achieved no valuable result that might not have been achieved by less perilous means. They have been very fortunate, far more fortunate than discreet. They might, if they had failed, have put back indefinitely the cause of Parliamentary Reform. We earnestly trust they will not allow themselves to be driven on by the more harum-scarum spirits among them, to another attempt of the same kind. The tail of the Council moves the head. We hope the head will now assume its proper place. We congratulate them on their bloodless triumph, but we must say that it was not due to their wisdom, but to the wisdom of their political antagonists.

THE PEACE MOVEMENT IN FRANCE.

THERE seems to be a reasonable prospect that the Luxemburg question, which so lately threatened a conflict between the two greatest military Powers of Europe, may be indirectly the means of bringing about a better understanding for all future time between France and North Germany. True it is that the Conference to settle, or ratify the terms of the arrangement between these Powers, has only just met in London, and there may be some hitch in the negotiations which will once again leave France and Prussia face to face. But whatever the spirit of the people of North Germany, which we believe to be averse to war, there is no doubt that the French nation is, on the whole, anxious to avoid hostilities. We cannot but remember that when the interposition of their Emperor in the Austro-Prussian struggle last summer, promised to bring about a cessation of hostilities, Paris was illuminated; and that the scheme for the reorganisation of the French army, by making the whole adult population liable to military service, was received with general protest from the departments.

Another movement has just commenced in France, which more than anything else illustrates the changed sentiments of the population. It is only a few weeks since, as we learn from the *Herald of Peace*, that there seemed to be a fair prospect of a Peace Congress being held in connexion with the Great Exhibition. But the imminence of a war with Prussia set aside this benevolent project. The idea however has not fallen to the ground, but has been taken up in a different form by the French people themselves. They bear no grudge against the Germans for having removed the hindrances to national reunion. They have long since ceased to consider French glory as synonymous with the weakness and disunion of their neighbours. They have outgrown the old and jealous traditions of which M. Thiers is one of the few surviving representatives. And they have little sympathy with those dynastic interests which might impel their Emperor to risk a conflict with Northern Germany. Having reaped the advantages of a liberal and beneficent policy in material objects since Napoleon III. came to the throne, grown rich in the pursuits of peaceful industry, and given, as it were, solid securities for their pacific intentions, they are in no mood to risk everything on the issue of a conflict which would hardly yield them aught but increased burdens, privations and losses.

But though the course of events has been working a change in French aspirations, we were hardly prepared for its manifestation in a form so striking as it has lately assumed. While M. Girardin, in *La Liberté*, has been prostituting his great powers to stir up international hate, and has found little support in his crusade, M. Netzer, of *Le Temps*, has proposed a general protest against war, which has received a hearty welcome. Public meetings being virtually suppressed in France, the feeling of our neighbours has taken the shape of addresses to the Emperor from municipalities and others expressive of their pacific desires, and their horror at the possibility of a conflict with their German neighbour; and M. F. Passy's apparently utopian project of a Peace League in France is beginning to assume the proportion of a national movement. It has become the idea of the day. The journalists of France are hastening to give their adhesion to it. Eminent publicists, like M. Lemonnier, proclaim its reasonableness, and pamphlets in favour of peace and international fraternity have become the fashion. One public man, M. Langlois, jocosely proposes "that all journalists and orators who excite the nation to war shall be formed into a brigade for the advanced guard, and shall remain so until they are killed." Another writer reproduces the scheme of a Peace Congress, and suggest that the exhibitors of all nations now in Paris should meet to protest against war as the enemy of national civilisation, and to demand a general disarmament. At the Champs de Mars, where "the active life of the world, and progress in all its forms," is now represented, it is proposed that the "unanimous desire of labour" for peace should be expressed so that it may "find an imposing echo in the councils and in the hearts of sovereigns." Apart from this movement, working men in various French towns are sending addresses in favour of peace to their brethren at German seats of industry, and are meeting with a favourable response. "It is intolerable"—such is the spirit of these addresses—"it is intolerable at the moment when the Universal Exhibition offers for the admiration of the world the marvellous products of peace, that Frenchmen and Germans should be forced to massacre each other, contrary to all reason and to all justice." "We desire pacific conquests," say the students

of Alsace in addressing the students of Germany, "and not murderous struggles, barren for good and fertile only for evil. Let the Governments arm, but let the populations protest."

We can hardly suppose that such significant declarations are displeasing to the Emperor Napoleon. It is easy to believe that he, in his declining years, must be increasingly averse to the hazardous game of war, and quite ready to abide by the decision of the French people. This movement does not seem to have received any check from the French authorities, and it has now grown too strong to be suppressed. The League of Peace has become, for the time being, more potential than the military *entourage* that surrounds the throne; and Napoleon III. may revert to that broad and statesmanlike policy in foreign affairs which he has generally favoured, with the conviction that he will gain prestige by showing his adherence to it. It is now some sixteen years since his Majesty proclaimed that "The Empire is Peace." That cry, so often disregarded during his reign, is now taken up with vigour and earnestness by his own subjects. If Napoleon III. were willing to respond to it with promptitude and sincerity, the Paris Exhibition might prove to be the best of peace congresses, and there might be so striking a demonstration of national feeling at this juncture as would prevent war for the remainder of his life. It is to be feared that the ruling Powers in Europe will never spontaneously carry out the principle of mutual disarmament. But if universal France demands peace, and peace establishments, other nations must follow. To Napoleon III. more than any other statesman is due the spread of free trade maxims, and the consequent development of commerce and international fellowship on the Continent. It is now in his power, without any sacrifice, to achieve the higher glory of proclaiming an era of peace. "Let us live in fraternity with other peoples," say the citizens of Strasburg, close upon the German frontier, "and let us not imperil the conquests of civilisation for the sake of a barren glory which has cost the world so much blood." Napoleon III. has only to follow the lead thus indicated by his subjects in all parts of the Empire, and he will not only consolidate his throne and promote the well-being of the country, but earn for himself the gratitude of all Europe.

GRANDCHILDREN.

READER, are you a grandpapa or a grandmama? If not, perhaps you had better skip this article. We beg pardon for presuming to ask the question, for it certainly may be supposed to carry with it an implication that you have got beyond the summit of your earthly career, and have gone some distance down the descending slope. But we put the inquiry impersonally, and shall not wait for a reply. We are fully aware that most people, during the period that separates their first from their second childhood, are sensitive on the score of their age, and are reluctant that others should recognise the inevitable fact that they are growing older. Why they should be so, is a problem we shall not now stay to discuss. We content ourselves with making a note of it, as a curious and interesting phenomenon, and we hope one of these days to make it the topic of one of these papers. At present we put it aside, with the simple observation that, as we cannot suppose any extensive segment of the circle of our readers consists of persons whose children's children have made an appeal to their hearts, we cannot expect, of course, that our immediate subject will be popular. Nevertheless, we must ask leave to say a word or two upon it.

Grandchildren, so far forth as their relationship to their grandparents is concerned, are compensatory weights thrown into the scale of life, which adjust the balance that has been disturbed by the withdrawal of many objects from within range of our sympathies and affections. There are few things sadder in length of days than the loss, one by one, of the different centres around which the chief interest of manhood has been wont to revolve. And, in the natural course of events, this must be the experience of most persons who have got far into the valley of years. Their old home has undergone such changes that it can hardly be recognised for what it once was. Their children are scattered, by marriage, by emigration, perhaps by death, perhaps by the necessity of their occupation, and in the case of those, if any, who remain at the old hearth, there is no longer a possibility of thinking for them, moulding them, gathering fresh stores of materials for their intellectual and moral nourishment, and receiving in return the spontaneous effu-

sions of childlike joy which there used to be in bygone times. Their business may remain externally the same, but it is not the same in relation to their feelings. It does not evoke the same motives. It is not pursued with the same elasticity of spirit. Its burdens are felt to be heavier, its rewards are less cared for, than in the summertime of life. Accordingly, old people are apt to lose much of what may be called the healthy glow of their affections. A sense, not exactly of desertion, but of loneliness and weariness, steals over them, and, unless they have been singularly careful to discipline themselves, they are in danger of growing hipped and crabbed.

As this danger approaches, grandchildren usually make their appearance. At first, perhaps, whatever the case may be with grandmamas, grandpas hardly know what to make of the fact. Happily, nothing is deranged by their perplexity of feeling. Generally speaking, no immediate increase of responsibility ensues. They are not entangled in the direct anxieties of fatherhood. They are not worn out with sleepless nights. They are not necessarily troubled by nursery sights or sounds. They can choose, for the most part, their own times and places for the cultivation of intimacy with the "little strangers." It is well that it is so—for they are seldom well fitted to endure the *disagréments* of child-life. Meanwhile, however, their thoughts and susceptibilities are freshened up by the new relationship. They are gently but irresistibly carried back to times and experiences that were dying out of memory, and the fragrance of perfect simplicity and innocence is once more breathed over their souls.

When grandchildren grow into companionable boys and girls, any man who is not doomed to see them suffer, may well accept them as heaven-sent blessings. He may be unable to do much for them, but, if he will give them the opportunity, they will be both able and willing to do much for him. Let them both have fair play with his heart, and they will soon manage to refill it. Childhood, in fact, is the complement of old age, supplies precisely what is most wanting to it. The other day, some grandchildren of a gentleman whom we well know, sent him as a present, the first fruits of their country rambles this spring—an immense bunch of primroses and cowslips, gathered and arranged by themselves. We saw clearly enough how gratified our friend was by this token of their affectionate thoughtfulness, and it must be admitted that the idea and the impulse which prescribed the gift, were felicitous enough, and might have been regarded as typical. Grandchildren bring to their grandparents fresh flowers, wild flowers, bouquets of flowers, from the meadows and copses, hedgerows and plantations, hills and valleys, and river-sides, of life which perhaps are to the old people, obsolete and forgotten, and look for a response of gladness such as children alone can succeed in evoking. They inspire into the inner man the redolence of spring. They attract one's interest towards, and identify it with pure and simple and fragrant forms of pleasure, and make love young again. You can be a boy once more with boys sprung from your own loins. You can readily revive, for their sakes, the sympathies which, for want of exercise, had withered down to their roots. And although, of course, there is a wide difference between first-hand and reflected emotions, between rejoicing in things for their own sake, and in rejoicing in them for the sake of others, the latter is a most wholesome and refreshing cup for those whose earthly pleasures increasing age is ever tending to diminish.

It sometimes happens, moreover, that in this or that grandchild, you have the resemblance of yourself more accurately reproduced than in your own children. The fact, no doubt, cuts both ways. It is not always pleasant, never flattering, to have a striking juvenile reminiscence of what you have been, frequently brought under your notice. It may be profitable, if faithfully turned to account. But, be this as it may, it enlists a larger share of your interest, and more closely identifies you with the duodecimo volume in which you find your own character written by the hand of nature for your closer study. The very variations which new blood has introduced, and the modifications for, good, or evil, or both, which fresh conditions have impressed upon a similar type of being to your own, have, or at any rate may have, a rare interest for an aged pilgrim who has already got well on towards home. Intellectually, morally, and spiritually, the likeness, with its difference, will suggest many lines of thought, and open up not a few sources of quiet feeling, and will very likely bring up, in what was long supposed to be barren soil, quite a fresh crop

of hopes and fears, and anxieties, and affections, to beautify and dignify declining years.

To be intensely human (as much as possible, of course, without any increase of self-will) is one of the results which Christianity seeks to produce in us. Misanthropy is impiety. Our Lord gave Himself up to His own race with the purest and most perfect disinterestedness, and the fulness of His sympathy with His brethren made these sins and miseries His own. Devoutly considering His life, and catching the spirit of it, we need never be afraid of becoming too characteristically *men*. Now, we have sometimes thought that grandchildren may be looked upon as an ordinance of Divine Providence to humanise our life to its very close. If we do not thoroughly appreciate the arrangement, or fail to derive from it all the advantage it is capable of imparting, that is our own fault. Perhaps we are mistaking our right way. Perhaps we are seeking to disengage ourselves from all mortal ties, and fancy that we are best preparing for the flight of our spirits upwards by breaking off, as much as possible, our earthly connections. We submit that this is a misinterpretation of God's will with regard to us. If He sends us grandchildren, He sends them for our love, and care, and tender sympathy, just when we are most in danger of forgetting the claims of our race. We are not angels—we are not intended to become angels—but perfect men. Our hearts, as long as they continue to beat, should be with men, and with men's interests. So long as we love wisely we cannot begin to love too late, nor go on loving through too lengthened a period. We are not called hence as a punishment, but to higher joy, and there is no reason why we should not maintain, and, if possible, increase, our delight in our own kin (always supposing that it is subordinate) to the latest hour of our existence. "A man's a man for a' that," is a grand religious sentiment when properly understood. Grandchildren help to keep us men—blessings on them! And they are the liveliest preachers of the truth committed to them that we are likely to find. A great deal of nonsense has been broached in the name and behalf of "the gospel of humanity," but this should not be allowed to blind us to the fact that there is a gospel of humanity. For our part, we prefer to study it in the little ones of the third generation, for we cannot cease to be men while they are about our path.

Parliamentary Proceedings.

HOUSE OF LORDS.

On Thursday, the House reassembled for the first time after the Easter recess.

THE LUXEMBURG QUESTION.

In reply to Lord Russell, Lord DERBY stated the position of the Government in relation to the Luxembourg question. They had, he said, from the time the question was first mooted, used their best efforts to secure a peaceful solution without binding themselves to the views of either disputant, and similar steps were taken by Russia and Austria. The King of Holland having recently suggested a Conference, that idea had been adopted by all the Powers, and the Conference would hold its first sitting in London not later, he hoped, than Tuesday next. No precise preliminary basis had been agreed upon, but he did not doubt that the neutral Powers would be able to recommend a satisfactory solution that would be accepted by all parties.

The sitting was closed at twenty-five minutes past five o'clock.

On Friday, the Religious, &c., Building Sites Bill passed through committee, a clause having, on the motion of the LORD CHANCELLOR, been added to it, providing for the enrolment in the High Court of Chancery of the essential portions of the deeds, making grants under the operation of the bill. The House adjourned early.

On Monday, the House sat only for a quarter of an hour.

HOUSE OF COMMONS.

LICENSING.

On Thursday, in reply to Mr. W. E. Forster, Mr. WALPOLE stated that he intended to submit to his colleagues a measure on the subject of the licensing of public-houses.

COMPOUND HOUSEHOLDERS.

In answer to a question from Mr. W. E. Forster as to the meaning of the proviso at the end of the 34th clause of the Reform Bill relating to the payment of rates by the compound householders, the CHANCELLOR of the EXCHEQUER said that though there might be some ambiguity in the proviso, which he would set right at the proper moment, it was not intended to have any reference to the third section of the Compound Householders Act. The old franchise was accompanied with restrictions which it was not intended to impose on the new voters.

THE REFORM BILL.

The consideration of the bill was then resumed in committee at the point in clause 3 where Mr. Gladstone's amendment was rejected. The first amendment on the paper was Lord Grosvenor's, fixing the limit of enfranchisement at 5*l*., and in withdrawing it Lord Grosvenor said that, though his proposal might have received very general support at an earlier period, the late division had made it hopeless to proceed with it; but he intimated that he should at a later stage propose his amendment lowering the point at which compounding commences to 5*l*., and making it compulsory below that point.

Mr. AYRTON moved an amendment to that part of the clause which requires a residence of two years. He moved that "twelve months" be substituted. Practically the provision of the bill would require a residence of two years and four months, which was longer than was required under the Municipal Act. His opinion was in favour of six months, but he proposed twelve months as a compromise.

Sir J. PAKINGTON admitted that this was entirely a practical matter, and involved no question of principle, and professed further a strong personal wish that the Government could have made a concession on it. The Government was proposing a considerable extension of the franchise, and this was a security which they believed to be of importance. Two years' residence, he argued, was the least to keep out the migratory and unsettled, and he showed that in reality the time required to get on the register was less than under the Municipal Acts, and less than the term fixed by Lord Aberdeen's bill of 1854. The longer, too, the period of residence, the less chance there was of corrupt payment of rates.

Sir R. PALMER welcomed Sir J. Pakington's assurance that there was nothing of principle involved in the amendment, and maintained that to draw this odious line between the old and the new classes of voters would destroy the effect of whatever grace there might have been in rejecting altogether the "hard and fast line," and would be entirely inconsistent with a liberal enfranchisement. He denied that there was any analogy between the municipal and the Parliamentary franchise, and argued that under the bill a voter must not only have resided two years before getting on the register, but must have had the foresight so long beforehand to pay his rates and go through all the sacrifices of a compound householder.

Mr. BASS, after expressing his unreserved approval of the amendment, proceeded to defend his vote on the late division, and made a lively reply to the strong language recently applied by Mr. Bright to him and the other defaulters. He quoted from speeches of Mr. Stansfeld and Mr. Forster in support of his belief that there was much good in the bill; and, insisting that it was the Liberal party which had deserted him, and not he the party, he reminded Mr. Gladstone and Mr. Bright that no members had more freely used the liberty of voting against their leaders than they.

Mr. BRIGHT, assuming it to be the desire of the House to make a large extension of the suffrage, pointed out that the two years' residence was a restriction, not on the quality of the electors admitted, but on the numbers. Moreover, it was a restriction which would keep out as many rich as poor; it would work very diversely in different towns, and in towns rapidly growing in extent it would act with peculiar severity. Commenting on the working of the bill in the metropolis—which was virtually one town—it was monstrous, he argued, that a man following his employment and moving from one side of the street to the other, where the boroughs joined, or from bank of the river to the other, should lose his vote; and he predicted that if the clause passed as it stood it would be altered in the first Parliament elected under it, and further—as he put it, by way of letting the Ministerialists into a secret—that Mr. Disraeli would not say a word now in defence of the two years.

After some remarks from the SOLICITOR-GENERAL and Mr. DENMAN, which were almost inaudible in the loud cries for a division,

The committee divided, and the numbers were:—

Ayes	...	...	...	...	197
Noes	...	...	...	...	278

Majority against the Government 81

Considerable excitement was manifested before the result of the division became known, and it was only when Colonel Taylor and Mr. Noel, the tellers for the Government, came in and made some intimation to the occupants of the Treasury bench that the committee became fully aware of the fact that the Government had sustained a defeat. Directly afterwards the appearance of Mr. Ayrton and Mr. Locke King, the tellers on the other side, gave the signal for a burst of applause from the Opposition benches, and when the numbers were read by Mr. Ayrton, and the actual majority was thus made known, the cheering from the Liberal side of the House became loud and general.

The CHANCELLOR of the EXCHEQUER then rose and moved, on the ground that it was out of his power to go further with the bill without consulting with his colleagues, that the Chairman report progress.

When the question was put, some members on the back benches of the Opposition called out "No"; but on Mr. GLADSTONE interposing, by expressing an opinion that, under the circumstances, the request of the Government was perfectly reasonable, the

motion was agreed to, and the Chairman left the chair.

The Corrupt Practices at Elections Bill was read a second time, on the understanding that the discussion will be taken on the next stage.

METROPOLITAN GAS BILL.

On the order of the day for the renewal of the debate on the Metropolitan Gas Bill being read, Mr. AYTON moved a further adjournment until Monday; to which Sir STAFFORD NORTHCOTE, after alluding shortly to the circumstances under which the Government had taken charge of the bill, replied that he had that afternoon come to an arrangement with the gas companies by which they had agreed to withdraw their opposition to the second reading on the understanding that before the select committee he would consent to amendments omitting all reference to the appropriation of profits, and the clauses relating to compulsory purchase; but he added that if the second reading were now further adjourned the Government would take that as an intimation that the House did not wish to go on with the bill, and they would therefore withdraw it. Mr. MILNER GIBSON assented to this course; but Mr. AYTON, on behalf of the metropolitan ratepayers, disclaimed being bound by any arrangement with the companies, and Mr. HENLEY suggested that the bill should be withdrawn and the whole subject referred to a select committee. After some debate the bill was read a second time and committed *pro forma*, that Sir S. Northcote's amendments agreed to by the gas companies may be inserted it, on the understanding that it will be referred to a select committee.

The Factory Acts Extension and Hours of Labour Regulation Bills were referred to a select committee. Several other orders were forwarded a stage, and the House adjourned at nine o'clock.

TREATMENT OF THE FENIAN PRISONERS.

On Friday considerable excitement was caused by the presentation by Mr. Bright of a petition from Mr. Beasley, Mr. Congreve, Mr. F. Harrison, and other gentlemen, relating to the treatment of Fenian prisoners, praying, among other things, that their sentences may contain nothing degrading, as their enterprise involved nothing dishonourable, and the condition of Ireland to some extent justified them; and that the operations of the troops in suppressing any disturbances may be conducted on the principles of fair warfare. Major KNOX, seconded by Mr. DAWSON, moved that the petition be rejected; but after a sharp conversation it was allowed to lie on the table.

THE VOTE ON RESIDENCE.

The CHANCELLOR of the EXCHEQUER announced that the Cabinet, having considered the division of Thursday night, though regretting the decision at which the House had arrived, had concluded that it was their duty to defer to it. Answering questions from Mr. Forster, he explained the amendment he proposed to insert in clause 3 to remove all ambiguity as to the position of the compound householder, and stated that he would move a clause repealing the 3rd section of Sir William Clay's Act relating to compounders over 10/. In reply to a question from Mr. Horsman, who referred to his letter to the Ministerialists on the eve of the division before Easter, in which the two years' residence was spoken of as "a vital point," Mr. DISRAELI further added that the letter was written by him with the consent of the Cabinet, and justified the different view he now took of it.

THE PROPOSED HYDE PARK DEMONSTRATION.

Mr. Bright's notice to call attention to the proposed measures of the Government in reference to Monday's reform demonstration was preceded by a sharp fire of cross-questioning. Answering Mr. R. J. HARVEY, Mr. WALPOLE said he had received a memorial signed by 4,000 persons—mostly working men—deprecating the proposed meeting in Hyde Park, and in deference to numerous representations the vestries of the parishes contiguous to Hyde Park had been informed that facilities would be afforded for swearing in special constables.

In reply to reiterated questions from Mr. Bright, the HOME SECRETARY said the usual preliminaries would be required before special constables were sworn in, and he assured him that they would not be drawn up in a body to obstruct the entrance to the Park, or to disperse the meeting, or in any way to provoke a collision. They would be there, in case there was a breach of the peace, to assist the constituted authorities in the preservation of order.

Mr. BRIGHT, disclaiming any idea of attacking Mr. Walpole, or wish to increase his difficulties, proceeded to discuss the legality of the proposed meeting, arguing that, though the Government might have a right to close the park—though they seemed to have some doubt of it by their proposal to introduce a bill on the point—they were bound to exercise it in accordance with the public interest. The Home Secretary would not deny that any number of people might go in an ordinary way into the park; that they might stand shoulder to shoulder if they were very numerous; that there was nothing illegal in one speaking in a loud voice and in the rest listening to him. Breaches of the peace, he insisted, referring in confirmation to the great provincial meetings of last year, never arose out of public meetings, for what occurred at Hyde Park last year was caused by the unwise and illegal conduct of the Government, and it would be no great sacrifice if those who frequented the park for purposes of recreation gave it up for a couple of hours for a meeting on so vital a question as Reform. Having full confidence in the loyalty and orderly

disposition of the people, he professed himself utterly unable to understand the fear which had seized on some sections of the House; and after deprecating the employment of special constables, which would be setting class against class, he insisted that it was the duty of the Government to offer no kind of opposition to the peaceable entry of the people into the Park, and take no step to interfere with any public meeting which might be held there. But for these great demonstrations a Conservative Government would not now be dealing with a Reform Bill, and remembering what intense interest the people naturally took in the question, the Government in such a great emergency ought to look beyond mere technicalities.

Mr. NEATE moved the following resolution:—"That her Majesty's Government, in refusing the use of Hyde Park for the purpose of holding a political meeting, have asserted the legal right of the Crown, and deserve the support of this House in so doing"; and strongly condemned a design which, considering the House was now engaged on a bill much more extensive than any which had yet been before Parliament, had no sort of justification, and could only spring from a desire to establish a permanent agitation—a sort of Parliament in the streets. Had the Government assented to the claims of the League, which were clearly illegal, they would have deserved impeachment.

Mr. D. BROMLEY maintained that the leaders ought to be held responsible for any damage done; and Mr. T. HUGHES having explained the circumstance of his connection with the Reform League as a vice-president, and professed his readiness to take his share of responsibility for the consequences, though he did not approve the proposed meeting.

Mr. WALPOLE commenced by remarking that Mr. Bright had avoided the real question at issue, which was not the right of public meeting, which no one disputed, but the propriety of insisting on meeting in a forbidden place. That the Crown had a right to permit certain things to be done in the parks and to prohibit others, was as clear as any point of law could be, and the Government was about to bring in a bill, not because the right was doubtful, but to provide a more convenient mode of enforcing it, which now could only be done by handing offenders out of the park as trespassers. After what had occurred, the Government, he urged, was justified in warning the League not to hold their meeting in a prohibited place, and that warning they might have accepted without discredit, but if they insisted on going into the park on them would fall the responsibility of what might follow—a breach of the peace.

Mr. GLADSTONE, while deprecating Mr. Neate's motion, which was an unnecessary assumption by the House of responsibility for the acts of the Executive, assumed it as a matter of course that both sides of the House would join in supporting the Ministers of the Crown in the administration of the law and the maintenance of order. No doubt it was a nice question to determine whether the Government should stand on the strict right of the Crown; but they were the proper judges, and if they decided not to waive the right, it was not the duty of individuals to come into conflict with them. Whatever might be the measures the Government meant to take to uphold the law—though he could not exactly understand their nature (and this Mr. Gladstone repeated, notwithstanding Mr. Walpole made a second explanation)—it was the duty of the leaders of the League to acquiesce in them, and if they disputed the legality of the power assumed by the Government, to take steps to test it before the proper tribunal. Mr. Gladstone concluded by an earnest entreaty to the Leaguers not to persevere in their illegal design.

The discussion was continued for some time, the Government declining to give any further information as to their specific arrangements in view of the demonstration. Eventually Mr. Neate withdrew his resolution.

SCOTCH REFORM BILL.

A number of questions having been asked and answered, Mr. MONCRIEFF asked for some specific information as to the intentions of the Government relative to the Scotch Reform Bill. The CHANCELLOR of the EXCHEQUER acknowledged that there had been delay, but urged in extenuation the difficulties the English bill had had to encounter, and the fact that the Government had not had the assistance of a Lord-Advocate in Parliament. But the bill was printed, and he hoped to introduce it on Thursday. It was founded on the same principles as the English bill, the borough franchise was identical—household suffrage with personal payment of rates—and it would provide a fair and ample increase of the Scotch representation.

The Bankruptcy Bill was committed *pro forma*.

ANNUITY TAX (EDINBURGH).

Mr. MONCRIEFF, who had given notice of his intention to move for leave to bring in a bill on this subject, refrained from doing so in the expectation that the Government, in whose hands it could best be dealt with, would take up the matter.

THE ROYAL PARKS.

Mr. WALPOLE brought in his bill for better securing the use of the royal parks for the recreation of the people, and explained that it did not alter the law, but merely provided better means of enforcing it. It provided that no public meeting should be held in the metropolitan parks without the Queen's consent, and subjected those convening or taking part in such meetings to a penalty of 10*l.*, or two months' imprisonment, on conviction before a police-magistrate.

Several orders of the day were forwarded a stage,

and the House adjourned at five minutes past one o'clock.

MARTIAL LAW.

On Monday the CHANCELLOR of the EXCHEQUER stated, in reply to Mr. Headlam, that before the presentment of the grand jury in the case of Colonel Nelson and Lieutenant Brand, "that martial law should be more clearly defined by legislative enactment," the attention of the Government had been directed to the subject, and circulars had been addressed to the colonial governors which might probably lead to important results in this matter, and he promised to lay that circular on the table.

IRISH REFORM BILL.

The CHANCELLOR of the EXCHEQUER, in reply to Mr. Esmonde, stated that after the introduction of the Scotch Reform Bill, which he hoped would take place on Thursday or Monday, the bill for Ireland would be introduced.

BANNS OF MARRIAGE.

In reply to Mr. Monk, Mr. WALPOLE said that it was now in contemplation to issue a Royal Commission in conjunction with the prelates of the Church for the purpose of inquiring into certain canons and rubrics with regard to vestments and ornaments of the Church; and it was under consideration whether the inquiry should not extend to other rubrics, including that which referred to the publication of banns. Till that was decided, he could not give an opinion whether any bill would be necessary.

THE DILLWYN-TAYLOR NEGOTIATIONS.

This question was once more brought up by Mr. B. OSBORNE, who, insisting that the document which he had read in the House was literally accurate, with the exception of the introduction of Lord Derby's name, and that it was essentially a public document, called on Mr. Dillwyn to produce the original memorandum. Mr. DILLWYN, while professing himself ready to produce it at the bidding of a resolution of the House, and challenging an inquiry into his conduct, refused to do so at the instance of Mr. Osborne, whom he accused of want of courtesy and fairness. Colonel TAYLOR said he had nothing to add to or alter in his letter to the *Times*, and as his conversation with Mr. Dillwyn was essentially of a private character, he held him to be justified in refusing to produce the memorandum. Mr. HIBBERT declared that he had no connection with the memorandum—that he had no communication with the Government, and that he held Mr. Disraeli perfectly free to take what course he pleased on his amendment. After some remarks from Mr. O. STANLEY, Mr. LOWE pointed out the discrepancy between Colonel Taylor's statement before the late division, that Mr. Disraeli was favourable to Mr. Hibbert's amendment, and Mr. Disraeli's own statement that the clause in Sir William Clay's Act on which the amendment bore, was a bad one.

THE REFORM BILL.

The House then went into Committee on the bill, when the CHANCELLOR of the EXCHEQUER announced that the Cabinet having considered Mr. Hibbert's amendment, as he had promised, had decided that they could not agree to it in its present form, but they had authorised him to propose amendments by which the compound householder, in addition to the facilities he would enjoy for getting on the register, having paid the full rate, would be entitled to deduct it from the landlord's rent. In explaining this amendment he argued that the compounder's rent was made up of three elements—the rent proper, the compounded rate, and the bonus to the landlord for collecting it, and, as a general rule, the compound rate and the bonus added together would make up the full rate, so that, in fact, the compound householder, as had been pointed out by Mr. Gladstone and Sir R. Palmer, did already pay the full amount of rate in his rent. Thus the plea of a fine on the compounder was disposed of, and as to the landlord, as he would be relieved from his guarantee of the rate and the trouble of collecting it, there could be no fine on him. This clause, and another repealing the third section of Sir W. Clay's Act—but saving existing rights—would come in after clause thirty-four, and when clause three was disposed of, he proposed that the intervening clauses should be postponed so as to complete the whole subject of the borough franchise before going further. In answer to Mr. Gladstone and Sir R. Palmer, Mr. DISRAELI added that there would be no difference made in the position of the old compounder under the sections one and two of Sir William Clay's Act, and that the deductions to be made by a compounder would be continuous, and not confined only to the first year.

Mr. BRIGHT suggested that the clause should not be taken into consideration until it was printed, and thoroughly understood. The committee should go into the points of it thoroughly comprehending the changes the Government now proposed, so that they might, if possible, come to some, it might be even unanimous, vote. (Laughter.) He didn't despair at all. (Hear, hear.)

I have a sort of feeling that if hon. gentlemen opposite would be a little more bold—the least in the world—(laughter)—after what they have done they need make but one more effort—I will undertake to say that the Chancellor of the Exchequer, though I know nothing but what I have gathered from sitting opposite to him this session, will be more pleased if you give him power to do—and he knows as well as I know—what is right than he will by any effort you may make to keep him from making this bill a great bill, memorable for this session and for all time a great advantage to the country. (Cheers.)

Sir R. KNIGHTLEY objected to delay, for, if they gave the right hon. gentleman the Chancellor of the Exchequer more time, he might be more inclined to advance towards the views of the hon. member for

Birmingham, and he had gone a great deal too far in this direction already. (Laughter.)

On clause 3 Sir R. PALMER moved the omission of the words which make it necessary that the new voter shall be an "inhabitant" occupier, which was supported by Mr. GLADSTONE and Sir R. COLLIER; but, being opposed by Mr. Ayrton, Mr. Clay, Mr. Headlam, and other gentlemen on the Opposition benches, Sir R. Palmer ultimately withdrew it.

The "lodger franchise" was then moved by Mr. M'CALLISTER TORRENS; the lodger to be admitted being defined by Mr. Torrens as one who has occupied during the twelve months preceding any January 5 lodgings being part of a dwelling-house of a clear yearly value, if let unfurnished, of 10*l*. or upwards, and has resided in such lodgings during the six months immediately preceding the last day of July, and has duly claimed to be registered as a voter at the next ensuing registration of voters. In support of it he argued that without some such franchise the bill would not be of the slightest use to the metropolis.

The amendment was supported by Mr. Locke, Mr. H. Lewis, Dr. Brady, Sir M. Peto, and Mr. Alderman Lusk, as indispensable to the efficacy of the bill in London. Mr. SMOLLETT thought that as the number admitted by this franchise would be infinitesimally small, it might be safely granted. Mr. MARSH believed that the franchise would admit a very respectable class of persons, but could not see his way to a practical scheme; and Mr. GLADSTONE warmly supported a proposal which, he maintained, would admit to the franchise the flower of the working classes.

The CHANCELLOR of the EXCHEQUER replied that the Government was friendly to the principle of a lodger franchise; but pointed out various technical objections to the precise manner and place in which Mr. Torrens had proposed it, and suggested that, contenting himself with the assurance that the Government accepted the principle, he should bring up his scheme in a more complete form at the end of clause 3. Mr. Ayrton, Mr. BRIGHT, and others, pressed Mr. Torrens to consent at once to the line of 10*l*.; but, after a long conversation, Mr. Torrens withdrew his amendment with no further pledge from the Government as to the details, on the understanding that he will renew it at the end of the clause, the Government agreeing to accept the principle.

At this point the Chairman was ordered to report progress.

BRIBERY AT ELECTIONS.

On the motion for going into committee on the Corrupt Practices at Elections Bill, Sir R. COLLIER, who was seconded by Sir B. KNIGHTLEY, moved that it be referred to a select committee, and, while approving heartily the proposal to hold inquiries on the spot, objected to the power of appeal, and pointed out other practical defects in the machinery of the bill.

Sir F. GOLDWIN deplored the omission from the bill of the clause originally promised, transferring the seat, when bribery had been proved, to the unsuccessful candidate. Sir G. GREY criticised sharply the provisions of the bill, urging that it would deprive the House of many facilities it now enjoyed of ascertaining the existence of corrupt practices, and would be altogether a change for the worse. Sir S. NORTH-COTE assented on behalf of the Government to the reference of the bill to a select committee, as the chief desire of the Government was to ascertain how far the House would go in this matter. Inquiries conducted by independent tribunals, he argued, were the best means of getting at the existence of corrupt practices, and the Government was quite willing to omit the power of appeal if the House would agree to it.

Mr. B. HORSBURN maintained that the most efficient means of suppressing bribery was by a total change of electioneering machinery, and making illegal all colourable expenses. Mr. B. OSBORNE in an amusing speech expressed his utter incredulity as to the sincerity of the House in this matter, and gave the Government great credit for having dared to propose to commit these inquiries to an independent tribunal. After some strictures on the bill from Mr. Sandford, Mr. H. BERKELEY, and Colonel SYKES, it was ordered to be referred to a select committee.

The Customs and Revenue Bill passed through Committee.

The other business was disposed of, and the House adjourned at twenty minutes past twelve o'clock.

HYDE PARK REFORM DEMONSTRATION.

All last week there was great anxiety throughout the metropolis as to the issue of the Hyde Park demonstration of the Reform League, and on Saturday the papers gave particulars of the formidable police and military preparations that were being made by the Government. Many thousands of special constables were also sworn in. On Monday morning, however, it was announced that no obstacle would be thrown in the way either of the meeting being held or of speeches being delivered. But great precautions against disturbance were taken:—

The mounted police, in troops of fifties, were stationed round the enclosure at various points which it is needless to particularise, but all so posted as to enable the whole force of mounted men to converge upon any part of the park within five minutes after the alarm was given. Very strong detachments of foot-constables were also similarly disposed, so that in fifteen minutes at the most about 3,500 men could have been brought to any part of the enclosure. In the little dell where the police-station and barrack in the park itself are situated, on the road to the magazine, a thousand constables,

under the orders of the Chief Superintendents, were held in reserve. The barrack was made the headquarters of the police-force, and here were Sir Richard Mayne and Sir Thomas Henry, with the Deputy-Commissioners, Captains Harris and Labalmondière and the chiefs of the A division, Messrs. Walker and Kittle. This force, however, though strong enough in itself, was still stronger in the supports it could command and depend upon. A part of a regiment of Hussars having been brought in from Hounslow, was stationed near the park and in the Royal Mews. A strong detachment of Life Guards was at Knightsbridge, while another was under cover near the end of Park-lane. The Horse-Guards (Blues) were in readiness to move at a moment's notice from Regent's Park, and the Guards were kept to their barracks in anticipation of any emergency.

Altogether, more than 10,000 men, police and military, were kept ready to move and close in upon the park on Monday within half an hour's notice; but only a few policemen were to be seen in the park. The people began to flock into the park in the afternoon, and by five o'clock there were some 20,000 or 30,000 spectators scattered over the enclosure, the great mass being collected near the Marble Arch. A fair proportion of these belonged to the class popularly known as "roughs," and there were not a few ladies and nurserymaids present. The whole assemblage partook far more of the character of a great fair than what was feared would be a formidable political demonstration. The only blood shed on Monday was from the head of a little boy who got in the way of the votaries of "three throws a penny," and who was knocked over by the blow of a heavy stick. A little after six the members of the different Reform detachments began to enter the park. There was no attempt at processions, except in one or two instances where a banner or two were carried, and even these were furled before entering by the Marble Arch. The men of Clerkenwell alone kept their red flag, surmounted with the cap of liberty, hoisted during all their small part in the proceedings. Shortly before half-past six the proceedings of the evening commenced. The arrangements to be made were very simple—merely to choose ten platforms, or rather sites, from which to speak, and ranging in a circle from the belt of trees round eastward towards Park-lane and the Marble Arch. As soon as these were chosen, placards with huge numerals were held aloft in accordance with the programme, and round these the crowds at once collected. The audiences round each varied very much, Nos. 1, 4, and 2 being the popular centres, and the instant the crowd had gathered round the speaking began.

At No. 1 platform Mr. Beales presided, and some 10,000 or 12,000 people were gathered around him. He congratulated the people upon the fact that their work was finished as regarded the parks and the right of the people to hold political meetings, and that he and those who thought with him were acting legally, while the Government were acting in antagonism to the law. But they must take care that the work was not rendered fruitless by the bill now before Parliament; they must be watchful of that attempt to impair their privileges. He (Mr. Beales) told them to be firm and resolved, and they would soon have the Reform they required by a real and not a mock representation of the people. The O'Donoghue, the president of the Irish Reform League, who was received with much enthusiasm, moved the only resolution submitted. It was as follows:—

That this meeting, while still adhering to registered and residential manhood suffrage protected by the ballot, as the only really sufficient measure of reform in the representation of the people, holds with satisfaction the withdrawal last Thursday evening of Lord Grosvenor's proposed amendment and the majority of eighty-one on the same evening against the two years' residence clause in the Government Bill, and earnestly calls upon the House of Commons to make that bill a more full and honest measure for the extension of the franchise by expunging from it the ratepaying clauses, equalising the borough and county franchise on the principle of household suffrage, and introducing a provision giving the vote to lodgers or else reject that bill altogether.

The O'Donoghue made an eloquent and spirited address, and was succeeded by Lieut.-Colonel Dickson. The resolution was then put and carried amid prolonged applause. Cheers were then called for, for the Queen, Mr. Bright, Mr. Gladstone, the O'Donoghue, and "Old Ireland," which were given by the meeting with great enthusiasm; while the name of Mr. Walpole and the mention of the special constables were received with most emphatic expressions of ridicule and contempt. Mr. Baxter Langley presided at the second platform, Dr. Perfit at the third. At the fourth platform, Mr. Mantle, one of the executive council of the League, was chairman, and with him were the Rev. G. M. Murphy, of Lambeth, Mr. Mottershead, Mr. Hawker, and others. At one of the other platforms, which was greatly crowded, Mr. Bradlaugh ("Iconoclast") was the principal speaker.

At a little before eight o'clock most of the meetings began to disperse, and the crowd to quit the park in a quiet and orderly manner. As the crowd from one of the stations was leaving, one of the reformers seized a pickpocket who had taken a gentleman's watch, and, notwithstanding the efforts of his confederates at a rescue, he was conveyed through the throng to the station-house amid great cheers. After this nothing worth notice occurred. Only five prisoners were apprehended—three for picking pockets, as we have said, and two for gambling. At ten o'clock the police and military were withdrawn; at eleven o'clock the park was quite clear, and all the streets adjoining even emptier than usual. No accident of any kind took place, as far as the police were able to ascertain. The total number present has been variously estimated at from 60,000 to 100,000 and over.

The principal ground of the hesitation of the Government to interfere with the meeting, was the

adverse opinion of the law advisers of the Government. As far back as 1856 Sir Alexander Cockburn, Sir R. Bethell, and Mr. Willes, signed an opinion to the effect that there is a right to close the gates and exclude the public; or, the gates being open, to exclude persons, but that persons who have once entered cannot be turned out without notice that the licence is withdrawn. In July, 1866, the above-mentioned opinion was submitted to Sir W. Bovill and Sir Hugh Cairns, who were particularly requested to say whether there was any legal authority to disperse by force any meeting for political purposes in the park. Their answer was, that there is no such authority for any practical purpose.

They state that when persons have once entered the park they can only be ejected after notice served on or brought home to each individually. Publication, they say, is not enough, for many cannot and many would not read, and an express warning must be shown. They particularly impress that the right of removal is a separate right against each individual who has had notice. No force, therefore, can be brought to bear against bodies or masses, which might contain many who have not had notice. They also say that it would not be practicable to remove any number individually and prevent them from returning, and remark on the probability of disorder if even an individual were turned out.

The effect is that the Government have nothing but the common law of trespass to rely upon, with its incidents, which are most important. A man who is trespassing must be turned out in *molitor manus imperat* fashion, no more force than is necessary being used; and he must be let go the moment he has passed the precincts. He cannot be arrested if he is quiet. A police officer cannot go up and threaten to knock him down if he does not go out, and no deadly weapons can be employed. In fact, if persons employed to turn out trespassers were to go armed with deadly weapons, and employ them, except in defence of their own lives, they would be guilty of murder if death were to ensue. If the assembly remain peaceable the police can do nothing but hand out man after man. In no case can they legally clear the park by a charge, and it is most important that this should be known.

The military cannot be legally brought forward except in case of riot, and the Riot Act cannot be read except when the people have been "unlawfully, riotously, and tumultuously assembled to the disturbance of the peace." Even then the military must wait an hour, unless the public proceed to actual insurrection or felonious mischief.

The opinion of Sir Hugh Cairns and Sir W. Bovill expressly states that the contemplated assembly is not of itself unlawful so long as their conduct is peaceable.

Foreign and Colonial.

THE LUXEMBURG QUESTION.

The proposed Conference is now meeting in London. It is stated that Italy, Holland, and Belgium, as well as the Great Powers, are represented. Lord Stanley presides, and is supported by the Earl of Malmesbury. It is semi-officially announced at Berlin, that Prussia is not favourable to the extension of the sphere of the negotiations.

In the French Chambers on Friday the Marquis de Moustier, Minister for Foreign Affairs, read a communication announcing that since the last communication made by the Government to the Chambers the negotiations with regard to Luxembourg had been actively carried on between the different Courts. The Marquis de Moustier continued:—

A first important result has been obtained, and the Government believes it will satisfy the just feelings of solicitude experienced by the Legislature Body, by making the official communication that Austria, France, England, Prussia and Russia have agreed with the King-Grand Duke to open a Conference in which all difficulties relative to the Grand Duchy of Luxembourg will be settled, and at which the international position of that territory will be determined upon the basis of its neutralisation. Upon the initiative of the King of Holland, it has been decided that the Conference shall meet on the 7th inst. The sentiments which animate all the Governments and the respective opinions exchanged between them before fixing the day for the assembling of the Conference afford the assurance that from its deliberations will issue a solution conformable to the interests and dignity of the Powers engaged in the question. This arrangement will, therefore consolidate the peace of Europe. Faithful to the line of conduct which it has traced out for itself, the Government of the Emperor will hasten, when the proper moment arrives, to explain to the Legislative Body the results of the Conference.

A telegram from Luxembourg says:—"Fears being entertained of the disastrous effect which the dismantling of the fortress and the removal of the garrison would have upon the prosperity of this town, a petition, addressed to the President of the Conference of the Powers, is now being signed soliciting that the neutralisation of the fortress should be effected by the annexation of the Grand Duchy to Belgium."

The semi-official *North German Gazette* complains of the active continuance of the war preparations in France. It particularly points to the incessant manufacture of ammunition which is going on at Belfort, and adds that at that fortress, as well as at Metz and Strasburg, large quantities of war material have been collected, including especially pontoon trains, by means of which a large number of bridges could be thrown over the Rhine. It also points out that the improvement of the existing fortifications and the erection of new ones on the French eastern frontier are being hastened.

PRUSSIA.

On Monday, the discussion on the draft of the several Constitutions commenced in the Prussian

Chamber of Deputies. Herr Twisten explained the reasons of the committee for reporting in favour of the unaltered adoption of the draught. Herr Waldeck delivered a speech in which he defended the course taken by 66 of the members of the Chamber who have signed a resolution proposing that the draught of the Constitution shall not be agreed to. This resolution enumerates the contradictions which exist between the Prussian Constitution and the proposed Constitution for North Germany, and concludes by declaring that if the rights of the people are injured the unity of Germany will be hindered rather than furthered. The debate was adjourned.

FOREIGN MISCELLANY.

The *Pall Mall Gazette* says it is rumoured that it will be arranged at the London Conference that Belgium shall buy Luxemburg for 10,000,000 fr.

Cholera has again made its appearance in Paris. We learn on good authority that seven or eight cases have occurred, and one death taken place.—*Lancet*.

The Dutch Government is taking uncommonly energetic means to stamp out the cattle-disease. Last week about 7,000 healthy cattle were shot by the troops and buried. Some resistance was made to this wholesale slaughter, and two men were killed and two wounded by the soldiers.

OMAR PASHA is said to be worn out, negligent, and avaricious. A short time will decide whether he can settle the Cretan business.

THE PRINCE IMPERIAL is in no immediate danger, though far from being so well as is given out. He is still confined to bed, but it is an ingeniously contrived spring bed which enables him frequently to change his position. On this bed he sits up in the daytime when he is dressed, and is wheeled about in his apartment. The great fear is that the disease in the periosteum of his thigh may descend to the knee, and necessitate repeated painful operations, and perhaps amputation.

THE PEACE MOVEMENT IN FRANCE is going on very promisingly, and seems to promise to result in a league against war. The brave inhabitants of Alsace are ready to equip volunteers for the war in order to repel invasion, but the Mayor of Mulhouse emphatically protests, on behalf of that large manufacturing community, against a war undertaken for the purpose of aggrandisement, insists on the sacredness of human life, and ridicules the idea of glory that consists in shedding human blood. The electors of the Department of the Tarn instruct their deputies that there is no motive for war between France and Germany, and desire them to maintain peace with all their efforts. A similar movement has commenced in the Department of the Gironde, and is spreading over the South of France. Some of the Paris journals, especially *Le Temps*, are cordially taking up the movement, as such public writers as M. F. Passy, M. L. de Livergne, M. C. Lemonnier. The addresses to the German workmen in favour of peace continue to be signed numerously by the Parisian workmen. This is certainly a remarkable event. "These productions," says the Rev. Henry Richard, in a letter to the *Star*, "appear to me admirable in sentiment and spirit, and indicate the rise of an influence in Europe which, in its future development, is destined, I earnestly hope, to impose a most effective check on the quarrelling and fighting propensities of princes and governments. There can be no doubt that the burdens of war of every kind fall most quickly and heavily upon the working classes; and if they are determined not to fight, those in authority will have to find some other means of settling their disputes."

THE FENIAN TRIALS.

The trial of Burke and Doran for high treason was concluded on Wednesday last. They were found guilty. The prisoners had the usual privilege of subsequently addressing the court, and Burke embraced the opportunity to deliver an impassioned speech. He bitterly cursed and denounced informer Massey as a perjurer; he gloried in his treason; and he expressed his willingness to die for his country. The speech thrilled the audience, bringing tears to many eyes. Doran also accused the witnesses for the prosecution of perjury. Lord Chief Justice Whiteside sentenced the prisoners to be "drawn, hanged, and quartered," holding out no hope of mercy even to Doran, whom the jury had recommended to the favourable consideration of the court. The execution of the culprits was fixed for the 29th instant, being delayed the longest period allowed by law. The *Post* has reason to believe that her Majesty's Government have arrived at the determination not to carry out the sentence of the law on the convicts Burke and Doran.

The trial of Captain M'Cafferty has occupied several days, his counsel contending that as he was an alien he owed no allegiance, and was only responsible for what he did while within the jurisdiction of the Crown. Evidence was given which proved that the prisoner was in custody previous to the rising in Ireland, and that he was in Manchester on the day of the Chester raid.

Lord Naas was called by Mr. Butt, but not answering, counsel addressed the court in a powerful speech, quoting a strong denunciation of spies and informers delivered by Chief Justice Whiteside some time ago. On Monday the prisoner was found guilty on all the counts. He will not be sentenced till the Court of Appeal decides on the reserved points. Connolly and Clarke were next put on their trial for high treason.

THE ANNIVERSARIES.

(Continued from page 378.)

sibility that attached to each one who professed to be Christ's disciple, to do all that lay in his power to extend the knowledge of Christ's kingdom. We were not converted for ourselves, but that we might be co-workers with Christ in His great work on earth. Nothing could be more painful than the comparative apathy of the Christian Church. Let them be more earnest that the Holy Spirit might come down upon their churches, and that there might be a more holy zeal for God.

Mr. W. H. Jones supported the resolution. When he received the invitation from the secretary he was spending a day or two in a town in North Devon, which was dear to them all as the birthplace of Richard Knill. But while Richard Knill appeared in behalf of the perishing heathen in India, in China, in America, they had to speak for the heathen in London and in the country districts, where there were myriads of men and women who were deformed morally and spiritually, and this, notwithstanding all the agencies which had been at work to alleviate their condition. There were two or three reasons which commended the Home Missionary Society to the sympathy of the Congregational Churches throughout the land. In the first place, through the exertions of the society in London, the county associations had been awakened to a sense of their duty, and had been prompted to greater liberality. In his county, ten years ago, they raised from one to two hundred pounds; but, through the influence of the Home Missionary Society, they were now raising about 600l. That was one reason why the society deserved their hearty support. Another reason was, the society left them to maintain and work out their Congregational principles in the country; and that he thought was an all-important point. They justly loved Congregationalism because they found it in the New Testament, and because their fathers had handed it down to them at great cost and at great sacrifice. And in the country districts they felt that it was owing largely to the Home Missionary Society that they were able in many towns and villages to sustain the Congregational minister and the Congregational church, and thus to work out and manifest their Congregational principles. This was a great thing in the present day, because, however much they must deplore the absence of the working classes from places of worship, it was just the very principle that the working-classes were carrying out in another direction, and which would exactly meet their wants when their hearts were drawn towards religion. Again, the society helped the Congregational body to preach the Gospel in the rural districts. Reference had been made to their evangelistic efforts. He did not know whether their friends in London quite understood the "evangelist" in the rural districts. He was very much like a City Missionary or Scripture-reader, and they felt that this was the very kind of agency that was needed. These men went about the country parishes and districts, in parishes where they could not get an inch of land to build a chapel, where landlords put into their leases clauses which restrained even tenants from allowing a kitchen or a room to be appropriated to the use of religious people to meet for praise and prayer. (Hear, hear.) But they could not prevent these men of God going about in these parishes, they could not prevent the spreading of the Bible and distributing tracts. They wanted more evangelists, and one of the things they had need to pray for was that God would so bless their churches and so touch the hearts of men that they would be ready to say, "Here I am, send me." If they had that power he believed the same power would open the purse and produce the money which they needed to support the mission. Lastly, there was another reason why the society was so valuable. Because in the country it was teaching them this lesson, that, though they had help from London, they were not to rest entirely upon that; they were to help themselves, to put forth their own effort; and in this way each church was to become as it were a Home Missionary Society.

The resolution was put and carried in the usual way.

The CHAIRMAN said he had to acknowledge an annual parcel of furlings from a widow, amounting to 1l. 4s. 2½d.—(applause)—and also another parcel of furlings and pence from a lady, amounting to 5s. 0½d.

The Rev. R. D. WILSON moved the next resolution:

This meeting feels deep sorrow on account of the spiritual destitution of many towns and villages in England, in which the pure truth of the Gospel is to a great extent unknown, or greatly perverted. It expresses its confidence in the Home Missionary Society, as an institution that is fitted, in connection with County Associations, to spread the knowledge of Christ where ignorance, superstition, and vice so mournfully abound; and prays that God would send in large measure of the influence of the Holy Spirit to crown the labours of its agents with more abundant success.

There was something very sad in having to read such a resolution as that in this country, and at this advanced period of our Christian civilisation—to have to say that the greatest and most Christian country in the world is in many portions of its population still in a state bordering on heathenism. But this did not express all the sadness that lay behind the words of the resolution. There was a kind of poetic haze surrounding our agricultural population, but which was being rapidly dispelled by the stern teaching of facts. As we travelled through the country and passed those beautiful farm-houses and pretty cottages, we felt instinctively they must be the abodes of rustic innocence. But

when we began to get agricultural statistics brought before us, how different was the scene which they presented. These agricultural districts are in a state literally appalling, morally and spiritually, many of them. Who was prepared for the revelation that had been laid before the House of Commons in relation to these horrible agricultural gangs—men, women, boys and girls of all ages, herded together, with little or no regard for morality, like so many swine, poorly paid, without education to any large extent, and without any religious influence being brought before them? Who was prepared for these revelations in the happy pasture fields of dear old England? No Christian could but feel that it was a reproach and a disgrace to the Christian Church of all sections and denominations, that our English population should be found in such a position. If they had all, resolutely, earnestly, and constantly done their duty, such a state of things could not have existed. They were all chargeable with the neglect; and the only way by which they could repair it was to be up and doing, giving themselves more determinedly, earnestly, self-sacrificingly and prayerfully, to overcome that spiritual destitution, and sow broadcast the seeds of Christ's blessed and saving truth. It was often urged against Dissenters that they were not fitted to work among the scattered population of agricultural districts. He would ask Churchmen, in return, how had they dealt with the population that had been committed to their care? (Hear, hear.) They had made it their boast that they had been the shepherds, the teachers of this population. What, he would ask, was the actual condition of those parishes? Was it such that Churchmen could reflect upon with any satisfaction? Now the Home Missionary Society brought into operation the very kind of agency best calculated to reach our rural population, and promote the spread of Gospel truth. (Hear, hear.)

After some further speaking, the meeting was brought to a close by a vote of thanks to the chairman.

SYSTEMATIC BENEFICENCE SOCIETY.—In connection with the anniversary of this society preparatory sermons were preached by ministers of various denominations on Sunday, April 28; and on Tuesday evening the sermon to the society was preached in Union Chapel, Islington, by the Rev. W. Arthur, M.A., President of the Wesleyan Conference. On Wednesday morning a public breakfast took place in the Freemasons' Hall. After an excellent repast, Dr. Cather apologised for the absence of Lord Cairns, and the chair was taken by Mr. Denny. Some interesting speeches were made by Dr. James Hamilton, Dr. G. H. Davis, Mr. T. B. Smithies, and other gentlemen. The seventh annual meeting of the society was held in the large room, Exeter Hall, on Wednesday evening; Wm. McArthur, Esq., in the chair. A hymn having been sung, the Rev. Mr. Nolan offered prayer. Dr. Cather read the report, which, after alluding to the awakening of Christian feeling caused by the publication of the Ulster prize essays, "Gold and the Gospel," a tract on systematic giving, by the Rev. W. Arthur, and other causes which had led to the formation of this society for the more organised efforts for the development of the principle they advocated,—gave a hopeful account of the extent to which it was believed the public mind had been influenced thereby. In one instance alone it was known that 8,000l. had been given in the course of a few years as the result of the principles of the society. The Chairman, in a few brief introductory remarks, stated that it had come under his own observation that the book which had been referred to, "Gold and the Gospel," had had a large influence in America, inasmuch that in some of the colleges for the training of ministers it had become a book for examination. As an illustration of the way in which he believed the principles of the society were spreading in that country, he stated, at a meeting in New York, which he attended, at which there were only three speakers, the sum of 145,000l. had been subscribed in about fifteen minutes. The Rev. Mr. Nolan instanced some remarkable cases of beneficence which had come to his own knowledge in this country. The Rev. Dr. Edmond, who spoke next, said that conscientious, proportionate, and systematic giving rested on a stem which every Christian man ought to understand, namely, that every Christian was himself the property of his Master. They began with the text, "Ye are not your own, but are bought with a price." If the man himself were the Lord's, then everything he possessed must be so. (Cheers.) All their substance was the Lord's. A certain proportion was to be given for special religious purposes, and to all the rest the precept applied, "Whether ye eat or drink, or whatever ye do, do all unto the Lord." The principle of proportion involved that of systematic giving. The duty of giving ran parallel with the man's existence, and was not to be dependent on what had been truly called "spasms." The meeting was subsequently addressed by the Revs. D. Fraser, of Aberdeen; Gervase Smith; R. C. Billing, incumbent of Louth; J. D. Brocklehurst; and W. Taylor, of California.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending May 4, 1,020, of which 287 were new cases.

Mr. Charles Edward B. Reed, whose success as Declaration Prize-man we lately announced, has been elected a Scholar of Trinity College, Cambridge.

Literature.

"RELIGIOUS LIFE IN ENGLAND."

M. Esquiros, already well known by his pleasant volumes on English life and habits, has now published his observations on our religious life. He contemplates this not theologically, but in its influence on our manners, character, and institutions. This is a provoking volume. It abounds with minute inaccuracies, and hasty generalisations that often tempt the impatient reader to throw it aside. At the same time, it contains indications of real observation, and of delicate, if not of profound, perception that carry on and reward the reader's attention. M. Esquiros is a lover of England. He values the freedom and self-reliance of the people, and he marks how closely these are associated with "the principles of the religious Reformation," as proclaimed in the sixteenth century, and "refreshed day by day at the well-spring of free inquiry." He observes that, both in the Old World and the New, representative government finds a congenial home in States belonging to the Reformed Churches; while it can scarcely exist in Catholic nations. "Absolutism in matters of faith opposes an eternal obstacle to the freedom of opinions."

He sees the ideal of Protestantism in practical duty; its sanctity has its source in the family.

"In England every one has his own separate home, in which he shuts up the best feelings of his heart. This separation assists those habits of reflection and retrospection, which scarcely ever fail to evolve a certain religious ideal. A seclusion—which is no way either restrictive or forbidding—will thus develop the moral qualities of the individual, that inner life and those noble feelings which raise a man to fit relation with nature and nature's God. A parsonage surrounded with peaceful verdure, and hidden like a nest under the shade both of its lofty trees and of the venerable church, is better situated than most places for study and reverie. In the recesses of a calm retreat like this, a heart must either be absorbed in self-communing, or it must elevate itself to God."

M. Esquiros has no thorough appreciation of English Nonconformity. Nor is this to be wondered at; he is an observer of manners, and something much deeper than manners lies at the foundation of Dissent. The political philosopher may perceive in its severe self-reliance the noblest quality in the constitution of a people; the inquirer into the basis of morality must reverence its stern self-judgment, its claim of absolute freedom of conscience, the liberty not only to act according to conviction, but to form opinion unhindered by authority or convention, liberated from the entanglements of compromising "Articles of Peace"; but the mere man of society will regard its thorough-going Protestantism as the sign of an over-scrupulous conscience, and will confound its earnestness with bitterness of spirit. The Nonconformist "for Christ's sake and the Gospel's" will deny the jurisdiction of "society," and decline to recognise the standard of "manners"; he pleads only *in foro conscientie*. M. Esquiros' account of the distinctive position of the various Dissenting communities is, however, fair enough. But he seems to have little personal acquaintance with them. The following description is given of worship among the Independents:—

"One Sunday evening I went into a chapel situated in the Borough-road, in London. The interior of the edifice was white and naked, but brilliantly lighted with gas; the seats converged in the form of an amphitheatre round the pulpit, in which stood a minister dressed as a civilian, only in black. After the service was over, every one seemed to meditate; and several speakers of both sexes got up, one after the other, just as they felt inspired, to offer up to God a kind of spontaneous address. The gravity of the audience, the dead silence broken every now and then by their loud apostrophes, the animated fervour of the women who spoke, their faces glowing with energy under their veils, the bright light from above; all this, in spite of the singularity of the scene, had in it an element that was both solemn and affecting; I myself felt moved."

M. Esquiros comments in true French style on this "strange country at once both practical and mystic." He would probably be surprised to hear that to the bulk of Dissenters in England such a scene would be as singular as it was to him. It was no Independent chapel into which he strayed.

Among the features of our religious life, the Crystal Palace is described in three chapters. Is M. Esquiros "chaffing" the directors and shareholders of this "temple of art and palace of industry"? Doubtless lessons may be learnt and the spirit educated by the illustrations of science and history to be found at Sydenham; but we have scarcely yet come to look on the Palace as specifically an aid to the religious life. One of the instances of blended inaccuracy and delicate criticism to which we have referred occurs in the 9th chapter. M. Esquiros con-

* *Religious Life in England*. By ALPHONSE ESQUIROS, Author of "The English at Home," &c. London: Chapman and Hall, 193, Piccadilly, 1867.

found the Pointed and Perpendicular styles of architecture; declares that in English mediæval work the straight line has taken the place of the curved one; and assigns "meagre austerity of form" as distinctive of English Gothic. In the midst of this farrago of absurdities, there occurs one bit of subtle observation. He notices "the countenances of these Christians sleeping so well and so easily in their tombs"; and points out that "the emaciation of the face and limbs, the stiff straining of the face as if drawn up towards something above—in a word, all the features of a highly-wrought mysticism, are not so strongly imprinted on the statues of the middle ages in England as in Germany." And he notes this as an indication how the vigorous Anglo-Saxon race has always resisted any excess of Catholic mortification.

The closing chapters, in which the missionary aspect of English religious life is depicted, are perhaps the best in the book. The zeal of the Churches, the devotedness of the male, and especially of the female, missionaries, are cordially appreciated; descriptions are given of missionary life and its circumstances which are fresh and interesting, although we have so often heard of this; and there are some thoughtful considerations of the bearing of race and national habit on missionary work. But continental modes of thought lead the author to attribute to the English Churches ulterior motives of which, we boldly affirm, they are entirely unconscious. Speaking of our colonial possessions and ubiquitous interests, he says:—

"Material force would be found of but little avail in protecting such an aggregate of political and commercial interests. The cannon of her war-ships, however numerous and powerful the latter might be, would certainly fail in enforcing respect to the Queen's flag floating over every sea. England, therefore, has long since had recourse to a system of moral influence in order to establish the unity of her empire from pole to pole. One of the least-known elements of this system is the plan of religious propaganda. They endeavour by a community in faith to assimilate to their own type those nations which they might vainly think of conquering by force of arms. Protestant missionaries have been the instruments, all over the world, of a conquest, in which nothing is due to military enterprise, but which often opens out a path for the intervention and ultimate supremacy of the Anglo-Saxon race."

Those who are interested in seeing how we appear in the eyes of our neighbours, may spend a little while in the perusal of this book. But it is concerned with little more than the surface. M. Esquiros has to make much further acquaintance with us before he will be able to understand the realities of "Religious Life in England."

BRIEF NOTICES.

Faith's Work Perfected; or, Francke's Orphan House at Halle. Written by HIMSELF. Edited and translated by W. L. GAGE. (Sampson Low, Son, and Co.) A short time since Mr. Gage picked up at a small book-stall, in a retired street in Halle, "a thick, square, worn book, very old and dingy, leather bound, coarsely printed, and wholly unattractive," which he made his own for the small sum of two shillings. "It contained," he says, "Francke's own account of the founding of the 'Orphan House' from the very inception to the perfect completion, with a valuable mass of appendices and 'original documents, throwing light upon the whole of that most remarkable history of the triumph of faith.' That account is now, thanks to Mr. Gage's industry, placed before the English reader in a neatly-printed volume of a hundred pages, all the matter that would prove wearisome by its detail being left untranslated. Francke's enterprise is less generally known to untravelled Englishmen than that of Müller, although the German institution is more than indirectly the parent of the Bristol Asylum. Müller lived during his early manhood at Halle, where 'he must have known much of the career of Francke,' and he subsequently began his orphan house in much the same way that Francke had done in the seventeenth century. This is indeed a marvellous record, and one that will refresh the hearts many Christian workers, suggesting to not a few reflections on the relative work of the so-called voluntary agencies of our age and country and the unpretending but marvellously fruitful labours of Francke, from the days when he doled out alms to his poor neighbours and made provision for a few orphans, to the time when his enterprise had become famous and was temporarily endangered by the patronage of the Prussian Government."

John Milton: A Sketch of Milton and his Prose Works. (W. Freeman.) The writer of this sketch or lecture forestalls the critic by saying that "he lays no claim whatever to literary merit." His work has consisted in making extracts from Milton's prose writings and connecting them by a few words of explanation and comment. In this threepenny pamphlet many will read for the first time those words of splendid eloquence which like the prophetic utterances of old are unheeded by contemporary hearers and readers, but shine out with increasing lustre as the centuries roll. Milton's name and fame as a prose writer are yet to be known. The compiler of these extracts has done good service. He has selected for quotation the Defence

of liberty and the people of England, and speech for the Liberty of unlicensed printing. His aim in publishing this pamphlet is solely to prepare the public mind for a greater and more general appreciation of Milton, and if he meets with any encouragement he purposes to republish some of his treatises, separately and in a cheap form, especially those bearing upon the political and ecclesiastical controversies of the present day.

Conversations on the Bible and Science. By the Rev. EDWIN SIDNEY, A.M. (London: Jarrold and Sons, 12, Paternoster-row.) This book is written to shew that the established facts of science are in harmony with the letter of the Bible. Mr. Sidney believes that such care was exercised over the inspired writers that they chose language to describe natural phenomena strictly in harmony with modern discoveries. In a series of conversations between a tutor and his two pupils, all persons of gentility, he applies his principle; giving fifty-seven examples of this miraculous "prescience." As conversations, these chapters are dull and characterless; as critical and scientific discussions, they are discursive, and wanting in precision. The value of Mr. Sidney's judgment may be seen in the fact that he cites the words of the Psalmist—"Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known," as anticipating the modern discoveries of the tide wave and the gulf stream.

Six Short Sermons on Sin. By the Rev. ORBY SHIPLEY, M.A. (Rivingtons: London, Oxford, and Cambridge, 1867.) Mr. Shipley preached these as Lent lectures at St. Alban's, Holborn. "The necessity of preaching upon the Holy Gospel for the day, in 'the Office for Holy Communion,' involved the 'necessity of preaching at one time on two subjects,' the connection between which is seldom very obvious; and, as Mr. Shipley says, a full discussion of either is thus prevented. We do not, however, see 'the necessity': if men will dance in fetters, their movements cannot be free. Mr. Shipley claims for his sermons that they are objective and dogmatic. To us they seem hard and mechanical—an attempt to manipulate the conscience into accordance with the Sacramental system, instead of to commend the Gospel to the conscience. Sin is defined as the personal influence of Satan on the soul, and guilt is the mark of Satan's personal influence. It is removed by the seven 'personal extensions of the Incarnation of God,' in other words, the seven Sacraments. We hear much in Ritualistic journals of the good work accomplished by the devoted priests of St. Alban's. If this volume, with its Roman metaphysics, its obscure jargon, its inflated style, its affectations of simplicity, be a specimen of their pulpit work, we do not wonder at the low regard in which Anglicans hold preaching. There is a daring flippancy, an intentional passing by of considerations that might really move the conscience, for the unintelligible appeals of an artificial system, that is extremely painful. No earnest man could preach thus in a district teeming with ignorant poor. There is a difference between an eager propagandist or a zealous partisan and an earnest man. Mr. Shipley's preaching is no other than solemn trifling, notwithstanding his frequent invocations of the Divine Name, and his abundant use of capital letters. In support of this statement let one illustration suffice. Mr. Shipley declares that the cause of the perdition of the lost soul of Judas was that he 'undoubtedly was guilty of the sin of a sacrilegious act of confession.'"

William Wilberforce: his Friends and his Times. By JOHN CAMPBELL COLQUHOUN. Second edition. (London: Longmans, Green, Reader, and Dyer, 1867.) In this book Mr. Colquhoun introduces the reader to a few Claphamites whom Sir James Stephen does not notice, and gives longer biographical sketches of them all. It wants, however, the force and much of the wisdom of Sir James's papers. [This notice should have followed that of Stephen's *Essays in Ecclesiastical Biography* in our last number, but was accidentally omitted.]

The Life and Work of St. Paul practically considered and applied. By ALEXANDER ROBERTS, D.D. (London: James Blackwood and Co.) The reputation which Dr. Roberts has won by his "Discussions on the Gospels" is fully sustained by the new work. It consists of a series of discourses originally addressed to his own congregation, in which he considers the great Apostle of the Gentiles in the various characters of the "Persecutor," the "Convert," the "Preacher," the "Missionary," the "Writer," the "Friend," the "Sufferer," the "Hero," the "Saint," the "Theologian," the "Apologist," the "Prisoner," and the "Martyr." The very enumeration of the titles will be sufficient to indicate the great extent of the ground which he occupies and the completeness with which he has treated his subject. Though the book is, as might be expected, principally adapted to the general reader, there is in it nothing superficial or commonplace. The preacher is an accomplished scholar, and one who has the great art of presenting in a popular and attractive form the results of his research, without any display of pedantry or wearisome exhibition of the processes by which he has arrived at the conclusions he so distinctly and forcibly brings out. He, of course, traverses ground which has been often trodden before, but he has worked out a new path for himself, and has given us a book which has its own distinctive value and its own special place.

Our Father's Business. By THOMAS GUTHRIE, D.D., Editor of the *Sunday Magazine*. (London: Alexander Strahan.) The discourses in this volume have already appeared in the *Sunday Magazine*, and will therefore be known to many of our readers. They are marked by the well-known characteristics of Dr. Guthrie's style and mode of thought. There is the same broad and generous sympathy, the same tender pathos, the same richness of imagery, by which his former works are distinguished. The Doctor scatters his figures with a lavish profusion that is perfectly astonishing, and though they sometimes serve to overlay the thought they are intended to illustrate, they are always striking, and indicate a remarkable fertility of imagination. But Dr. Guthrie is too universal a favourite to need words of commendation from us, and we would only add that in its sound good sense, its devout Christian spirit, and its attractive method of instruction, the book is worthy to be a companion to his other valuable contributions to the religious literature of our firesides.

The Church: its Origin, its History, its Present Position. By Drs. LUTHARDT, KAHNIS, and BRUCKNER. Translated from the German by SOPHIA TAYLOR. (Edinburgh: T. and T. Clark.) We have here three learned and valuable series of lectures from three Leipzig professors, who have discussed their respective subjects with that thoroughness and freedom so characteristic of our German kinsfolk. The first series is on "Revelation in its Historic Development," embracing the history of the Old Testament, of Jesus Christ, and of the Apostolic Church. The second treats of Church History in three lectures, devoted respectively to the Ancient, the Medieval, and the Modern Church; while the third series discusses the "Present Church," its Condition, its Tasks, its Prospects. This brief resumé will be sufficient to show how wide is the ground here covered. Of course the lecturers do not in any case profess to give more than an outline of their subjects, leaving it to be filled up by the fuller research of those whom they addressed. It is in this character that the book is valuable. It contains a succinct comprehensive and able review of the history and work of the Church, and may serve as a useful guide for the thought and reading of those who are interested in its important theme.

The Book of Praises; being the Book of Psalms according to the Authorised Version. By W. H. ALEXANDER. (London: Jackson, Walford, and Hodder.) This is an elegant edition of the Psalter, enriched with notes that clear up points obscure to the unlettered reader, and that serve to bring out the rich treasures of devotional thought to be found in the Book of Psalms. Mr. Alexander was evidently a thoughtful student, and having carefully read some of the most valuable commentaries on the book, he has embodied the results of his research, and we can endorse the words of his children, who have edited the volume, that "a large amount of valuable information will be found in a small compass, affording to the thoughtful Christian mind matter for profitable reflection, as well as a stimulus to further research among the treatises of this portion of the sacred volume."

A Few Plain Sermons for Home Reading. By A CURATE. (London: Rivington.) The title well describes this little volume. It makes no pretensions, but it contains a great deal of wise practical thought, put in a plain and telling manner. The preacher deals with duties rather than doctrines, and often exhibits considerable vigour in his mode of treating common subjects of every-day interest and importance.

Story of Commander Allen Gardiner, R.N. By JOHN W. MARSH, M.A., and W. H. STERLING, B.A., (London: James Nisbet and Co.) A very touching and interesting account of missionary labours in South America, in which Captain Gardiner, an earnest and devoted man, was the first leader.

THE MAGAZINES.

Blackwood has several articles which are full of life and spirit and interest. Cornelius O'Dowd gives us one of his papers, in which he rattles on in his characteristic style about "Italy's Difficulty"; the "Fenians," for whom he has so unutterable a contempt that he seems unable to regard their movement as anything more than a pecuniary speculation which will live as long as it pays; "Some Shams of Legislation," by which he intends our efforts to make men moral by Acts of Parliament, and in the discussion of which he throws out some ideas that might lead him on to some very sensible conclusions, were not the blinding influences of old-fashioned Toryism on his mind; and the "Dutch Auction." Cornelius is always amusing and pleasant, for there is a strong dash of common sense that corrects and modifies some of his extreme opinions. "Transatlantic Fenianism" is honoured with a special article of its own, written in a spirit which is calculated only to exasperate American feeling and increase the alienation between the two peoples. No doubt there has been a great deal of foolish coquetting with Fenians by some American statesmen who ought to have shown a more loyal spirit, but those who sympathised with Southern secessionists are certainly not the men to cast the first stone. "An Early Peep at the Show" is a generous, discriminating, and appreciative notice of the Exhibition at Paris, written in a friendly spirit, and very different from the carping criticisms in which the correspondents of some of our

daily journals have indulged. The article on the "Reform Bill" is noticeable as affording another example of that mode of assailing Mr. Gladstone which has become so fashionable among Tory writers, and which discredits no one but themselves. Perhaps it affords them some compensation for having to accept a Bill which is in reality extremely distasteful. The paper on "How to make a Catalogue of Books" is one of the ablest and most instructive in a number which, however we may dissent from the opinions advocated, deserves the credit of great vigour and excellence.

The *Contemporary Review* is rather learned and able than lively and popular. Profane critics would say that it is too heavily weighted with clerical contributors, and we are bound to confess that the observation is in some degree just. A great majority of clergymen seem unable properly to cater for the prevailing taste, and are apt to be, as in fact this review is, rather too exclusive in their style of subject. It would not be easy perhaps to take any fair exception to any of the articles separately, but the truth is, they require more relief. Mr. Brook Westcott contributes a very able, and, to scholars, an extremely interesting paper, on Dionysius the Areopagite. Mr. Vaughan's paper on "The Connection between History and Physical Geography." The Rev. S. Stead's notices of Leibnitz's Letters on Religion has special interest at the present time. The Duke of Argyll's work is reviewed with considerable acuteness and impartiality; but the general reader will find little to meet his wants except a brief paper on "The Condition of Women in France." A review of Dr. Rigg's essays is noticeable as revealing the presence of the belief, that seems so inveterate and ineradicable in the minds of clergymen, that a large body of Dissenters are panting for reunion to or rather absorption in the Church. Dr. Rigg's able volume seems somewhat to have disturbed this notion; but in the view of the reviewer, the Rev. Stewart Fagan, this is only so much the worse for Dr. Rigg, who does not know the mindsets of the Methodists as well as his clerical critic. Nevertheless, such gentlemen may be perfectly certain they are mistaken, and that any Dissenters with whom union is worth anything, desire such union only on those terms of equality for which it is only too evident Churchmen as yet are not prepared.

Fraser shows his usual liberal spirit in admitting Mr. Edwin Chadwick's paper on "The Chief Methods of Preparation for Legislation Specially as Applicable to a Reformed Parliament," for we feel assured that the presence of the article here is not to be attributed to any sympathy in its views. The lucubrations, however, of this doctrinaire politician are extremely harmless. He has an implicit faith in the efficacy of Royal Commissions, and would refer every subject, political, social, or religious, to the decision of one of these august bodies. There was at one time a danger that the question of Reform, involving something very much more than mere statistics, would have placed in the hands of one of these commissions. But happily the danger is now past, and these antiquarian fancies serve now only to provoke a little pleasant laughter. Under the title of "The Modern Spirit" we have a very clever paper, in which the writer seeks to trace the speculative springs from which the spirit that is everywhere destroying dogma takes its rise. There are many points in it on which we should like to comment, but our space forbids. Among other interesting particulars are "The Journal of an Officer of the Swiss Guard of Louis XVI., bearing on the Events of August 10, 1792," "Our Deep Sea Fisheries," "New America in its Religious Aspect," "Charles Lamb," by Gerald Massey.

The *Cornhill Magazine* brings to a close the "Claverings," and commences pleasantly enough a new story entitled "Stone Edge." We have also a curious and interesting paper on the "Fleet Parsons and Fleet Marriages," and a pleasant article on the Tyrol, entitled "Sketches from Berchtesgaden and the Ziller-Thal."

Messrs. Cassell send us new parts of their elegant editions of the Bible, Shakespeare, and "Don Quixote"; also fresh parts of their popular "Natural History" and their "History of England." They continue their illustrated "Penny Readings," which appear to be selected with great care, and are got up in a very superior style. The Rev. R. H. Baynes is editing a collection of "Sacred Poetry." Of the merits of the "Biographical Dictionary" we must speak when further progress has been made. The *Quiver* fully maintains its character.

Correspondence.

GOOD FRIDAY.

To the Editor of the *Nonconformist*.

SIR,—Your "Ecclesiastical Notes" of last week, after inserting an address of Essex clergy and churchwardens, and condemning it generally, proceeds to a more detailed criticism, to which, if you will grant me that privilege, I wish to make some reply. The passage runs thus:—"No good Christian can question the propriety of marking the remembrance of that awful event by some religious service. Why, every good Christian marks the remembrance of this event every hour of his life: the only circumstance in which he differs from clergymen and churchwardens being, that he does not confound the listening to a stolen sermon, and repeating a set of prayers, with religious worship."

Now, I think your readers will observe that this criticism really ignores the point under dispute, because it is clear that the continual remembrance and the occasional

religious commemoration of the event are not contradictory and mutually exclusive, but compatible, and it is thought by Churchmen, connected with each other.

Then as to the distinction he draws between "good Christians" and "clergymen and churchwardens." I do not gather from the passage whether he implies that all clergymen "confound the listening to a stolen sermon, and repeating a set of prayers, with religious worship," or simply those clergymen and churchwardens who issued the address which displeases him; one or other he must mean, for the passage to have argumentative force. In either case, I cannot think that the criticism sets Churchmen the good example of displaying "the remarkable characteristic of being quite free from all abuse and vituperation." For my own part, I cannot but wonder that Dissenters who celebrate (and, looking at the matter from their point of view, justly celebrate) Carey jubilees and Saint Bartholomew Bicentenaries, should think that they further God's glory or man's good, by lavishing unproved charges of formalism upon those, who following the example of so many Christians, laity and clergy, in all countries, in all ages, devote some special occasion to meditation on the history of the Passion of the Redeemer of the world.

I am, yours faithfully,
WILLIAM B. DUGGAN.

Lincoln College, Oxford.

[The above letter was in type last week, but was excluded at the last moment in consequence of the unexpected length of the *Liberation* meetings.—ED. *Noncon.*]

A PLEA FOR THE WIDOW.

To the Editor of the *Nonconformist*.

SIR,—I find that I rather understated than otherwise the number of widows receiving aid from the four funds. The total number would be about 345. Of these 260 is the number relieved from the Widows' Fund, of which Mr. C. T. Jones, Chamber of London, Guildhall, is the secretary. In order to allow more time, he has issued a circular to the recipients, delaying until the 11th of May the distribution of the grants.

In addition to these there are thirty of the recipients of the Evangelical Fund; thirty-four of the Psalms and Hymns; and twenty-one of the New Selection Funds not included in each other.

Any subscriptions that may be forwarded to me or Mr. Jones more than sufficient to restore the lapsed 2l. (to which I referred in my last) of the Widows' Fund, will be divided equally between the four funds, whether sent to Mr. Jones or myself.

Yours truly,
ISAIAH M. JUPE.

Mere, April 30.

SPENCER-PLACE CHAPEL.

To the Editor of the *Nonconformist*.

DEAR SIR,—A writer in your columns in the last issue of your paper, was kind enough to call attention to our work, in connection with my church and congregation.

May I ask your readers to peruse the appeal on behalf of Spencer-place Chapel, in your advertisement page? The spiritual wants of this district are truly great—none of us can realise the awful spiritual destitution of this great metropolis.

The Bishop of London and others are raising funds; they purpose building two new churches near to us—will the friends of Nonconformity and spiritual Christianity help us? Unaided we cannot accomplish our work; there is not a part of this great metropolis where a strong church could be more speedily raised. Timely help would enable us to come out of obscurity, and bear testimony for the Lord Jesus Christ.

Very truly yours,
PHILIP GAST.

Court, Official, and Personal News.

Her Majesty the Queen, accompanied by the Princesses Louise and Beatrice, left Windsor on Thursday for Osborne, where the Court will remain until about the 18th inst. Whilst getting into the saloon carriage at the Windsor station, the Princess Beatrice slipped, and fell between the platform and the step. She was immediately rescued, and received no injury beyond a slight shock.

The health of the Princess of Wales continues to improve. The surgeons of the Princess are confidently anticipating that they will shortly be able to apply a supporting apparatus, which will allow her Royal Highness to move about with safety.

Contrary to expectation, Mr. Brand has been induced to continue, as long as health enables him, in the office of whip to the Liberal party.

Mr. J. Pope Hennessy, late M.P. for the King's County, has been offered the Governorship of Labuan and Consul-Generalship of Borneo. The salary of the joint offices is 1,100l. per annum.

Miscellaneous News.

THE YOUNG ORGAN PERFORMERS.—It may not be uninteresting to some of our country friends who are now visiting London, to be reminded that Masters Charles and Arthur Le Jeune are to perform at Exeter Hall on Monday evening, May 20th, when they are to be publicly presented with eight volumes of Sebastian Bach's organ works by Mr. John Goss. They have as yet only played before select audiences, comprising some of the most eminent musicians, who have expressed great astonishment and admiration at their finished and masterly style. Their ages are respectively twelve and thirteen years.

MR. GLADSTONE AND THE LIBERAL PARTY.—Mr. Gladstone writes to the papers that since the vote of April 12 he has received so many communications that he is compelled to make a public reply:—"As respects myself, I have reason to be deeply grateful for the terms in which these communications have been couched; and to feel that if I cannot merit the

confidence they express, still they impose upon me even an enhanced obligation to labour together with others for the prompt settlement of the question of Reform upon principles liberal, intelligible, durable, and equal in their application to the various classes of persons whom they may affect."

THE GREAT EASTERN.—From whatever cause it may have arisen, the Great Eastern's first trip in connection with the French Exhibition, and under the management of the French company, has proved a great failure. She was expected to embark 2,000 passengers at New York; she brought 200. She has come back to Liverpool, and there has been a very heavy loss on the voyage. The French company appears to have suddenly collapsed, and no funds are yet forthcoming to pay either the tradesmen who refitted the ship or the seamen who navigated her. On Saturday morning the ship's crew congregated in Castle-street around the office of the Great Ship Company, and were very persistent in their demands for their wages. Sir James Anderson advised them to take out summonses to recover.

THE ROYAL ACADEMY BANQUET took place on Saturday night, under the presidency of Sir Francis Grant, who made a series of interesting speeches, in one of which he explained that in addition to building galleries in the rear of Burlington House, an additional story will be added to that edifice, and that the works of art which will be collected there will always be accessible to the public. The Prince of Wales delivered a speech, in which he confirmed the gratifying announcement of the medical journals that the Princess is now recovering from her protracted illness. Lord Derby and Mr. Disraeli both addressed the assembly in most felicitous speeches. The latter said that in his personal capacity he was ready to do anything for the Academy, but as Chancellor of the Exchequer he should prefer to do business before dinner.

MISS CARPENTER'S VISIT TO INDIA.—On Thursday night Miss Mary Carpenter, who, as our readers are aware, has lately returned from India, addressed a number of ladies and gentlemen at the Red Lodge, Park-row, when she gave some particulars of her recent visit to that interesting peninsula. Mr. Commissioner Hill presided, and in the name of the assembly he congratulated Miss Carpenter on again reaching her native land. In the course of a very fluent and graphic address, which occupied an hour and a half in the delivery, Miss Carpenter described her impressions respecting the state of native female education in India. She ascribed its deficiency mainly to the want of female teachers; the native girls' school being taught by men; and to a want of classification, infants and the older children being schooled together. Miss Carpenter's impression was that schools under the direction of the Government, in which no attempt at proselytism would be made, would receive the support of the enlightened and influential natives; and she advised the establishment, under European management, of normal training schools. English ladies might assist in the work, and by kindness and sympathy might do much towards overthrowing the native prejudices. The Rev. W. James moved, and the Rev. D. Thomas seconded, a vote of thanks to Miss Carpenter for her labours here and her sympathies with the people of India, and it having been carried, the proceedings terminated.

THURSDAY'S DIVISION.—The minority on Mr. Ayrton's motion on Thursday night included 191 Conservatives and 6 Liberals. The latter were:—

Hon. Major Anson
Sir George Bowyer
Lord Elibro

Earl Grosvenor
Right Hon. R. Lowe
Mr. M. H. Marsh

The following Adullamites voted against the Government:—

Mr. E. Akroyd
Viscount Andover
Mr. W. B. Braemont
Colonel R. M. Biddulph
Lord Ernest Bruce
Hon. C. B. Carleton
Sir M. Cholmeley
Mr. R. W. Duff
Lord Dunkellin
Hon. C. W. Fitzwilliam

Lord R. Grosvenor
Mr. F. Doulton
Mr. H. W. Foley
Right Hon. E. Horsman
Mr. Samuel Laing
Mr. G. M'Evoy
Colonel Packer
Mr. J. Pritchard
Hon. C. R. Tracy

In the majority there were 264 Liberals, and the following 14 Conservatives:—

Hon. A. H. Baring (Thetford)
Mr. A. A. Bathurst
Mr. W. T. Cox (Derby)
Sir W. P. Galloway
Sir Daniel Gooch
Mr. Gilbert Greenall
Mr. James Hartley

Mr. John Laird
Hon. H. G. Liddell
Mr. F. S. Powell (Cambridge)
Sir Geo. S. Stueley
Mr. W. B. Welby
Hon. Percy Wyndham
Mr. C. W. W. Wynn

Lord Stanley was accidentally shut out from the division. The House is thus accounted for:—Ayes, 197; noes, 278; tellers, 4; Speaker and Chairman, 2; seats vacant, 4; pairs, 98; Conservatives absent, 34; Liberals absent, 41; making 658.

THE SEARCH FOR DR. LIVINGSTONE.—Sir R. Murchison writes to the *Pall Mall Gazette*, in reply to a letter in the Wednesday's paper:—"I am sincerely happy to inform your readers, many of whom will receive the intelligence with great satisfaction, that her Majesty's Government have, to their great credit, listened favourably to the appeal of the Geographical Society, and have resolved to send out a search party, which is at the present moment being organised, for this object, in which the nation at large takes so deep an interest. I may add that the search party will be a small one, consisting only of four Englishmen, including the leader, Mr. E. D. Young, of Zambesi reputation, and all will be men already acclimatised in similar regions. They will ascend to Lake Nyassa by the Zambesi and the Shire, and it is estimated that if they leave England via the

Cape on the 10th of June (by which time the boat now making will be ready), they will soon reach the head of Lake Nyassa, near which the disaster is said to have occurred. There, ascertaining the truth or falsehood of the death of the great traveller, they will be back again at the mouth of the Zambesi by the month of November. Thus, at little risk and small cost, the painful suspense in which the public mind is now held on this subject will be relieved, and we shall know whether Livingstone was killed, as reported, or has passed onward to Cazembe and the Lake Tanganyika."

THE LATE MR. CULLING HANBURY.—The will of Mr. Robert Culling Hanbury, M.P. for Middlesex, of Bedwell Park, Herts, was proved in London on the 24th ult., and the personal estate sworn under 100,000l. The acting executors and trustees are Mr. Charles A. Hanbury and Mr. George Hanbury, the testator's brothers—power being reserved to Mr. Abel Smith and Mr. Daniel Chapman, his brothers-in-law, who are also appointed executors and trustees. He has nominated his wife guardian of his infant children during their minority. His will is dated September 9, 1865, and a codicil, March 27, 1867, two days previous to his decease, on the 29th, at his residence, Upper Grosvenor-street, at the age of forty-four. The will contains the following charitable bequests:—To the Reformatory and Refuge Union, 5000l.; the Boy's Refuge, Commercial-road East, 2000l.; and the west branch of the Young Men's Christian Association, 2000l. There are legacies to several of his friends and to all his domestic servants, and others in his employ. To his secretary he leaves 3000l. He bequeaths to his wife an immediate legacy of 1,000l., and an annuity of 800l. beyond any other provision. To his son Edward he leaves his jewellery, plate, &c., a legacy of 20,000l., and one-third of the clear profits of his share in the business of brewer in the firm of Truman, Hanbury, Buxton, and Co., on his being admitted a partner; and the remaining two-thirds he leaves to his sons Evans and Anthony, to each of whom he leaves a legacy of 20,000l.; and to his son Evans he leaves his shares in the Royal Exchange Assurance Corporation. He bequeaths amongst his three daughters the sum of 40,000l., and leaves the residue of his property between his three sons and three daughters—leaving to his sons three-fourths, and to his daughters the remaining fourth.—*City Press.*

THE HOSPITAL FOR SICK CHILDREN, GREAT ORMOND-STREET.—The fifth annual meeting of the governors of this institution was held yesterday (Monday) in the Board-room at the Hospital. The Hon. Arthur Kinnaird, M.P., one of the vice-presidents, in the chair, supported by several of the founders of the charity. The proceedings of the committee of management during the past year were detailed by the chairman, F. H. Dickinson, Esquire, and received the unanimous approval of the meeting. The annual report was read by the Secretary, W. S. Whitford, and it is gratifying to learn from it that the charity has not suffered from the recent financial embarrassment, the total amount received from all sources (including legacies) being larger than during any previous year in the history of the charity. "Increased means and increased work" are referred to in the report, and a return shows that 113 more patients were admitted in 1866, the numbers being 771, while 658 were treated during 1865. The out-patients, attendance (which is a department that confers incalculable benefits on the poor of the locality and many miles round) numbered upwards of 80,000 visits during the year. The accounts of the charity are admirably managed by the finance committee, every item of expenditure, however small, passing under their scrutiny. Mr. James Greenwood recently paid a "casual" visit to the wards of the hospital, and very favourably recorded his opinion of the beneficial results of the care bestowed on "Little Bob"—Bob of the "towed hair," who was picked up by him in one of his humane visits to the outlying overcrowded districts at the East of London. After the usual election of officers for the ensuing year, and resolutions of acknowledgment for the valuable services of the medical officers (which are all honorary) a vote of thanks to the chairman terminated the very interesting proceedings.

UNIVERSITY OF LONDON.—The Senate of the University of London have elected the following gentlemen as examiners for the year 1867-68:—Classics.—F. A. Paley, M.A., and William Smith, LL.D. Mathematics and Natural Philosophy.—Edward John Routh, M.A., and Isaac Todhunter, M.A., F.R.S. The English Language, Literature, and History.—The Rev. Joseph Angus, D.D., and Christopher Knight Watson, M.A. The French Language.—The Rev. P. H. Ernest Breese, B.A., B.D., and Theodore Karcher, LL.B. The German Language.—F. Althaus, Ph.D., and Professor Buchheim, Ph.D. The Hebrew Text of the Old Testament, the Greek Text of the New Testament, the Evidences of the Christian Religion, and Scripture History.—The Rev. J. J. Stewart Perowne, B.D., and William Aldis Wright, M.A. Logic and Moral Philosophy.—Professor Alexander Bain, M.A., and Edward Poste, M.A. Political Economy.—William B. Hodgson, LL.D., and Professor Jacob Waley, M.A. Experimental Philosophy.—Professor R. B. Clifton, M.A., and Professor G. G. Stokes, M.A., D.C.L., Sec. R.S. Chymistry.—Henry Debus, Ph.D., F.R.S., and Professor A. W. Williamson, Ph.D., F.R.S. Botany and Vegetable Physiology.—The Rev. M. J. Berkeley, M.A., and Thomas Thomson, M.D., F.R.S. Geology and Palaeontology.—Archibald Geikie, F.R.S., F.G.S., and Professor T. Rupert Jones, F.G.S. Law and Principles of Legislation.—Professor Mountague Bernard, B.C.L., M.A., and John Richard Quain, LL.B. Practice of Medicine.—Professor Edmund Alexander Parkes, M.D., F.R.S., and Samuel Wilks, M.D., Surgery.—Frederick Le Gros

Clark and Professor John Eric Brichsen. Anatomy.—Professor George Viner Ellis, and Professor William Turner, M.B., F.R.S.E. Physiology, Comparative Anatomy, and Zoology.—Professor Thomas H. Huxley, Ph.D., F.R.S., and William Scovell Savory, M.B., F.R.S. Midwifery.—John Braxton Hicks, M.D., F.R.S., and William Overend Priestley, M.D. Materia Medica and Pharmaceutical Chymistry.—Frederick J. Farre, M.D., and Samuel Osborne Habershon, M.D. Forensic Medicine.—E. Headlam Greenhow, M.D., and Thomas Stevenson, M.D. Dr. Thomas Archer Hirst, F.R.S., Professor of Mathematical Physics, has been appointed Professor of Mathematics, as successor to Professor De Morgan, from the end of the current session. Mr. John Robson, B.A., has been appointed successor to Mr. Atkinson as Secretary to the College.

Births, Marriages, and Deaths.

BIRTH.

LOWDEN.—May 4, at Hanwell, the wife of the Rev. G. Rouse Lowden, F.R.G.S., of a daughter, stillborn.

MARRIAGES.

MORGENROOD—THOMPSON.—March 14, at the Congregational church, Capetown, by the Rev. William Thompson, father of the bride, John William Morgenrood, Esq., of the Cape Civil Service, to Jessie Wardlaw Thompson, granddaughter of the late Rev. Ralph Wardlaw, D.D., of Glasgow.

FRASER—HERON.—April 24, at the Independent chapel, Uxbridge, by the Rev. H. V. Clarke, James Fraser, metal merchant, Edinburgh, to Mary Anne, second daughter of Christopher Heron, Esq., Uxbridge. No cards.

GODDARD—LILLYWHITE.—April 24, at the Congregational church, Slough, by the Rev. G. Robbins, Mr. W. H. Goddard, of Reigate, to Lucy, youngest daughter of Mr. G. S. Lillywhite, of Manor Farm, Elton Wick, Bucks. No cards.

GEE—GADSBY.—April 25, at the Gower-street Baptist Chapel, Mr. Wright Gee, of Sale, Cheshire, to Miss Elizabeth Gee, only daughter of John Gadsby, Esq., Cowley Hall, near Uxbridge.

FAIRTHORNE—BROWN.—April 25, at the Tabernacle, Trowbridge, by the Rev. T. Mann, Amariah William Fairthorne, Shrivensham, Berks, to Emma, fifth daughter of the late Samuel Brown, Trowbridge, Wiltshire. No cards.

CHAPMAN—SANDERSON.—April 25, at Myrtle-street Chapel, Liverpool, by the Rev. H. S. Brown, Heywood, eldest son of Thomas Chapman, of Oaklins, Parkfield-road, to Jane Wilson, only daughter of the late John Sanderston, of 119, Grove-street, all of Liverpool.

WEAVER—WARREN.—April 29, in the Congregational church, Luton, by the Rev. J. Hiles Hitchens, F.R.S.L., Mr. James William Weaver, of Burton-on-Trent, to Miss Louisa Frances, daughter of Mr. J. Hiles Hitchens, of Luton. As this was the first wedding in this place of worship, the minister presented the happy couple with a copy of the Scriptures.

JACKSON—MORRIS.—April 30, at Great George-street chapel, Liverpool, by the Rev. J. Kelly, Mr. William Henry Jackson, of Wrexham, to Lillie, only daughter of Edward Morris, Esq., of Ruxton, Denbighshire.

HESDELL—LEIGH.—May 1, at the new Congregational church, Penzance, by the Rev. T. Edmonds, uncle to the bride, Mr. George Wilson Hesdell, of Patrington, Lancashire, to Maria, only child of Mr. John Leigh, solicitor, Oak Bank, near Penzance.

DICKINSON—MCADAM.—May 1, at London-road Free Church, Leicester, by the Rev. J. P. Allen, M.A., Joseph Dickinson, Esq., of Melton, to Annie Victoria, youngest daughter of Mrs. McAdam, Leicester.

PATTERSON—BEATTIE.—May 7, at Mount-street Chapel, Blackburn, by the Rev. J. B. Lister, Mr. James Patterson, to Miss Jessie Beattie, both of Blackburn.

DEATHS.

TUCKER.—April 23, at Chesterfield, Selina Tucker, aged sixty. Friends will please accept this intimation.

HALL.—At Woburn, Beds, deeply regretted by her sorrowing family, Miss Frances Hall, youngest daughter of the late Mr. George and Mrs. Hall.

HOBSON.—May 6, Mrs. Hobson, of Hackney, mother of the Rev. Jesse Hobson, of Salter's Hall Chapel, in her sixty-eighth year.

DAVIS.—May 3, in her tenth year, Julia Catherine, youngest child of the Rev. J. Teedale Davis, of Epping. "God is love."

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The fine weather, backed up as it is by the increased confidence in peace abroad and at home, has produced a slight revival in the demand for money, which is a first symptom of the revival of trade from the blow which it received last May. The minimum rate of money in the open market is, generally speaking, not lower than the official rate.

Under these influences, Consols during the week have risen another point, and stand now at 91½ to 1 for money, and 91½ to 1 for account.

Railway securities are also rallying. The price improvement has been in the London, Brighton, and South Coast, Metropolitan, and Great Northern stock.

The latest return from the Bank of England exhibits an increase in "other" securities of 919,618l.; a decrease in the notes of 233,135l., and an increase of notes in circulation of 174,280l. These figures testify, whether taken severally or in combination, to an increased demand for money, and therefore to a revival of trade. The amount of Bank of England notes in circulation is 23,299,655l.; a very large amount for this time of the year, when the notes paid out for the payment of dividends are wont to be rapidly flowing back into the bank tills.

HOLLOWAY'S PILLS.—THE BEST FRIENDS.—When bad health overtakes mankind, what would not be given to be free from it? Holloway presents to all invalids the means of recovering their health, and renewing falling strength for a mere trifle. His Pills invariably produce the most satisfactory results where the digestion, circulation, or the nerves are at fault. These Pills purify the blood, balance its circulation, strengthen the stomach, induce healthy action in the liver, and overcome all painful affections of the intestines, upon which they gently, but effectually, operate as aperients. Instances of the most alarming character, which have withstood all other treatments, have gradually yielded to a course of Holloway's Pills, which will ever prove the invalid's safest friend.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 37, for the week ending Wednesday, May 1.

ISSUE DEPARTMENT.	
Notes issued	£33,167,410
Government Debt	£11,015,100
Other Securities	3,084,000
Gold Coin & Bullion	18,167,410
	£33,167,410

BANKING DEPARTMENT.	
Proprietors' Capital	£14,553,000
Reserve	5,125,803
Public Deposits	7,052,501
Other Deposits	17,793,917
Seven Day and other	470,647
Bills	£43,004,568
	£43,004,568

May 2, 1867.

FRANK MAY, Deputy Cashier.

Markets.

CORN EXCHANGE, LONDON, Monday, May 6.

The weather for the last few days has been very fine, with a warm temperature; to-day is quite summer. The supply of English wheat to this morning's market was small. Under the influence of the weather, the trade was slow for both home and foreign wheats, but prices remain about the same as on this day week. Barley for grinding purposes meets with a fair sale at late rates. Beans and peas remain unchanged. The arrivals of oats are very large, 100,000 qrs. being reported for the week. This, combined with favourable weather was too much for the trade, and to effect sales a reduction of 6d. per quarter had to be generally submitted to from the rates of Monday last, and the sales were not extensive.

CURRENT PRICES.

WHEAT—		Per Qr.		PEAS—		Per Qr.	
		s.	s.			s.	s.
Essex and Kent,				Grey	.. ..	37	to 39
red, old	.. ..	57	to 67	Maple	.. ..	39	to 42
Ditto new	.. ..	52	to 64	White	.. ..	40	to 44
White, old	.. ..	58	71	Boilers	.. ..	43	to 44
.. new	.. ..	53	to 67	Foreign, white	.. ..	39	to 43
Foreign red	.. ..	55	to 65				
.. white	.. ..	57	to 72				
RYE 32 34							
OATS—							
English malting	.. ..	79	to 80	English feed	.. ..	23	to 30
Chevalier	.. ..	50	to 56	.. potatoes	.. ..	28	to 35
Distilling	.. ..	40	to 45	Scotch feed	.. ..	24	to 31
Foreign	.. ..	30	to 44	.. potatoes	.. ..	29	to 35
MALT—							
Pale	.. ..	72	to 78	Irish black	.. ..	31	to 34
Chevalier	.. ..	78	to 80	.. white	.. ..	32	to 30
Brown	.. ..	58	to 68	Foreign feed	.. ..	21	to 27
BEANS—							
Ticks	.. ..	41	to 44	FLOUR—			
Harrow	.. ..	41	to 44	Town made	.. ..	52	to 57
Small	.. ..	43	to 48	Country Marks	.. ..	41	to 44
Egyptian	.. ..	—	—	Norfolk & Suffolk	.. ..	43	to 48

BREAD.—LONDON, Saturday, May 4.—The prices of wheaten bread in the metropolis are from 9½d. to 10d.; household 7½d. to 9d.

METROPOLITAN CATTLE MARKET.

MONDAY, May 6.—The total imports of foreign stock into London last week amounted to 12,619 head. In the corresponding week in 1866 we received 7,168; in 1865, 9,252; in 1864, 7,077; in 1863, 6,101; in 1862, 1,587; and in 1861, 5,806 head. Our market to-day was rather heavily supplied with foreign stock, in for the most part, middling condition. Sales progressed heavily, at a serious fall in the quotations. The arrivals of beasts fresh up from our own grazing districts were again on the increase, and in excellent condition. Although there was about an average number of buyers in attendance, all breeds of beasts met an unusually heavy sale, at a decline in the quotations compared with Monday last, of from 2d. to 4d. per 8 lbs. The highest figure for the best Scots and crosses was 4s. 8d. per 8 lbs. From Norfolk, Essex, and Cambridgeshire we received about 2,000 crotch, crosses and shorthorns; from other parts of England, 700 various breeds; and from Scotland 1¼ Scots and crosses. There were no arrivals reported from Ireland. We were rather heavily supplied with most breeds of sheep, and their general quality was good. The mutton trade was in a most depressed state, and prices gave way quite 1d. to 4d. per 8 lbs. The best old Downs and half-breeds, in the wool, sold with difficulty at 5s. 6d. to 6s. 8d. out of the wool 4s. 6d. to 4s. 8d. per 8 lbs. Lambs were in full average supply and steady request at late quotations, viz. 7s. to 8s. per 8 lbs. The show of calves being extensive the trade was heavy, at 10s. to 12d. per 8 lbs. beneath last week's quotations. In pigs very little was doing, and prices gave way 1d. per 8 lbs.

Per 8 lbs. to sink the Offal.

In. coarse beasts.	3 to 3 4	Prime Southdown	5 to 5 8
Second quality	3 to 3 10	Lamba	7 to 8 0
Prime large oxen	4 to 4 4	Lge. coarse calves	4 to 5 2
Prime do. &c.	4 to 4 8	Prime small	5 to 5 8
Coarse lambs	3 to 3 4	Large hogs	3 to 3 6
Second quality	3 to 3 8	Neatam. porkers	3 to 4 0
Pr. coarse woolled	4 to 5 4		

Quarter-old store pigs, 2½s. to 26s. each. Suckling Calves 2½s. to 26s.

NEWGATE AND LEADENHALL, Monday, May 6.

These markets are fairly supplied with most kinds of meat. Generally speaking, the trade is inactive, at late rates. The imports of foreign meat into London last week were 82 packages from Hamburg, 28 from Harburg, and 72 from Rotterdam.

Per 8 lbs. by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef .	3	2	3	6	Inf. mutton .	3	4	4	2
Middling ditto	3	8	4	0	Middling ditto	4	2	4	6
Prime large do.	4	2	4	4	Prime ditto	4	6	4	8
Do. small do.	4	4	4	6	Veal	4	2	5	4
Large pork .	3	0	3	6	Lamb	5	10	6	8
Small pork .	3	8	4	4					

COVENT GARDEN, LONDON, Saturday, May 4.

Supplies, both home-grown and continental, are on the increase. A few peaches and nectarines have made their appearance, and French cherries and apricots may also now be obtained. Grapes and strawberries are plentiful. Forced vegetables comprise French beans, potatoes, sea kale, and rhubarb. Peas are now over for this season. Apples comprise Nonpareil, Court Pendu flat, and one or two others. A few Kent cobs may still be had. Broccoli continues to arrive from the West of England and the Channel Islands. New potatoes are arriving from the continent in large quantities. Flowers chiefly consist of orchids, Chinese primulas, violets, pelargoniums, cinerarias, cypripedium, mignonette, and roses.

PROVISIONS, Monday, May 6.—The arrivals last week from Ireland were 143 firkins butter, and 3,008 bales bacon; and from foreign ports 23,246 casks butter, and 455 bales and

17 boxes bacon. The arrivals of new Irish butter were almost confined to fourth Corks, which sold at 79s. to 80s. landed; a few thirds sold at 101s. to 102s. to arrive. Foreign met a fair sale, at little alteration in prices; but a decline expected this week. The bacon market has recovered from the late depression. Towards the close of the week there was more business transacted; some best Waterfords sold at 64s. on board for shipment; and the market closed very firm.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, May 6.—Fair average supplies of potatoes have come to hand since our last, coastwise and by railway. One the whole trade is steady, at our quotations. The imports last week were: Dunkirk, 1,745; Madeira, 663; Oporto, 4; Lisbon, 1,397; Caen, 63; Antwerp, 112 packages. Yorkshire Flukes, 140s. to 185s.; Regents, 135s. to 160s.; Lincoln, 13 s. to 165s.; Scotch, 120s. to 155s.; Foreign, 110s. to 120s. per ton.

SEED, Monday, May 6.—The season being just over for cloverseed, a few small lots of red qualities only were placed, without any notable variation in prices. Trefoil was little asked for, but there was no change in the value of good qualities. Nothing passing in mustard to alter the value of either white or brown. Tares were saleable in small lots at some reduced values. Not many are now offering of either large or small qualities.

BOROUGH HOP MARKET, Monday, May 6.—During the past week we have had rather more inquiry, which may lead to business, and would seem to indicate that brewers are getting short of stock. The present varied and almost nominal quotations are very unsatisfactory to holders, who are as a rule unwilling to realise while there seems to be a chance of better prices. Continental reports are unchanged. The markets continue dull, and rates are merely nominal. New York advices to the 20th ult. report an improved demand and firm prices. Sussex, 140s. to 155s.; Weald of Kent, 147s. to 160s.; Mid and East Kent, 150s. to 189s.; Farnham and Country, 160s. to 240s.; Yearlings, 100s. to 135s.; Olds, 56s. to 84s.

WOOL, Monday, May 6.—Our market is in a most inactive state; but no further decline has taken place in the quotations. The supply of wool on offer is only moderate. For export nothing is doing.

OIL, Monday, May 6.—Lined oil is weaker. The demand for rape oil is inactive, and prices have a drooping tendency. Cocoa-nut oil moves off slowly, whilst for other oils the trade is quiet.

TALLOW, Monday, May 6.—Our market is inactive. F.Y.C. on the spot, is selling at 4½s. per cwt. Town tallow 4½s. 6d. per cwt. net cash.

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Published by ARTHUR MIALI, at No. 18, Boulevard-street,
London; and printed by ROBERT KINGSTON BUNT, Wine-
office-court, Fleet-street, London.—Wednesday, May 8,
1867.